THE SEVEN SAGES OF ROME

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THE

SEVEN SAGES OF ROME

EDITED FROM THE MANUSCRIPTS, WITH
INTRODUCTION, NOTES,
AND GLOSSARY

BY

KILLIS CAMPBELL

ADJUNCT PROFESSOR OF ENGLISH IN THE UNIVERSITY OF TEXAS

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PREFACE

No less than nine Middle English manuscripts of *The Seven Sages of Rome* have survived to the present time. Yet only two of these manuscripts have until now been published, — one the Auchinleck (**A**),[1] by Weber,[2] in 1810; the other, the Cambridge MS. Dd. I. 17 (**D**), by Wright,[3] in 1845. The need for a new edition of *The Seven Sages*, then, is obvious. And this need has long been recognized. It is now more than twenty years since Professor Kölbing announced that he would undertake to edit the entire volume of Middle English manuscripts of the poem;[4] later the Early English Text Society announced an edition of the Cotton MS. (**C**) — the basis of the present edition — by the lamented Dr. Robert Morris; and still more recently the Scottish Text Society has promised an edition of the Asloan MS. (**As**) by Professor Varnhagen. I should not omit to say also that the Early English Text Society has for several years advertised as in preparation an edition of **C** by Dr. Squires, and that it is now seeking an editor for the whole of Balliol MS. 354, in which **B** occurs. My purpose to edit the Cotton MS. I first announced in 1898, in my dissertation, *A Study of the Romance of The Seven Sages with Special Reference to the Middle English Versions*.[5] I am glad now, after eight years of necessarily intermittent effort, to see my promise made good.

[1] The following abbreviations and symbols have been used for the Middle English manuscripts: **A** = Auchinleck MS.; **Ar** = MS. Arundel 140; **As** = the Asloan MS.; **B** = MS. Balliol 354; **C** = MS. Cotton Galba E. ix; **cr** = the lost manuscript whence **C** and **R** were derived; **D** = Cambridge University MS. Dd. I. 17; **E** = MS. Egerton 1995; **F** = Cambridge University MS. Ff. II. 38; **R** = MS. Rawlinson Poet. 175; **x** = the lost Middle English manuscript whence **y** and **D** were derived; **Y** = the group of manuscripts (**A, Ar, E, B, F, C, R**) derived from **y**; **y** = the lost Middle English manuscript whence **Y** was derived. For a fuller list of abbreviations used in the Introduction and Notes, see p. 148 of this volume.

[2] *Metrical Romances of the Thirteenth, Fourteenth, and Fifteenth Centuries*, Edinburgh, 1810, III, pp. 8–108. [3] *Percy Society Publications*, XVI, pp. 1 f.

[4] See *Englische Studien*, 1883, VI, p. 442. [5] P. 42.

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Since the printing of my dissertation I have come to learn (through Professor A. S. Napier[1]) of another copy of the same redaction as that represented by **C**,—namely, the Bodleian MS. Rawlinson Poet. 175 (**R**). The discovery of **R** naturally enhanced the value of **C**. At the same time it gave rise to the question whether it would not be wise to make **R** rather than **C** the basis of my edition, for the handwriting of **R** is perhaps fifty years older than the handwriting of **C**. The chief considerations that led me to give the preference to **C** are, first, that **R** is incomplete, and, secondly, that **C**, though transcribed somewhat later than **R**, is nevertheless quite as archaic in its spelling and, besides, represents in several minor respects a more accurate transcription. Still, to meet any apprehensions as to the wisdom of my choice and to lend greater thoroughness to my undertaking, I have given in footnotes the variants of **R** from **C**.

In the Introduction I have attempted, besides considering in detail the English versions, to bring together in compact form the results of modern scholarly investigation of the Oriental versions of *The Seven Sages*, to restate the problem of the transmission of the story to Western Europe, and to classify anew the many redactions made in France, Italy, Spain, Germany, Holland, Scandinavia, and Russia. In this part of my Introduction I have done little more than reproduce what I conceive to be the most approved results of the investigations of others.

But in the discussion of the English versions I have had to rely almost entirely upon myself. My monograph, referred to above, furnished much of the material for this section and a point of departure for the rest. The chief additions are the fuller treatment of the later English versions and the detailed consideration of the two manuscripts (**C** and **R**) represented in the text.

After the discussion of the English versions, I have undertaken a listing of the variants and analogues of the stories contained in *The Seven Sages*, a task that I was both eager and loath to enter upon,—eager because of the fascination that such work affords one with literary-historical leanings, and loath because of the conviction that I could not make such a list by any means exhaustive in the time at my disposal. The task was undertaken, however, and I am encouraged to hope that it has not been in vain; though I am now, more than ever, convinced

[1] See *Publications of the Modern Language Association of America*, 1899, XIV, pp. 459 f.

that my list must be far from complete. It is for this reason that I have set the Originals and Analogues at the end of the Introduction, so that, in case a second edition of this volume be called for, the list may be more readily supplemented. For any information as to additions that ought to be made, I shall be most grateful.

In the editing of the text, the reading of the Cotton MS. has been faithfully adhered to except in the following particulars: some twenty emendations of what appear to be scribal errors have been made; marks of punctuation have been inserted, the lines have been numbered, and paragraphs have been indented; capitalization has been normalized according to modern standards; all abbreviations have been expanded; the word division has been modernized; and information concerning the foliation of the manuscript and concerning the number and title of each story has been inclosed in brackets in the margins. Emendations are indicated in the body of the text by brackets, the reading of the manuscript being invariably given in the footnotes. Abbreviated letters or words are italicized. The variations from **C** exhibited by **R**, which are presented in the footnotes, have not been edited, but are given diplomatically except for the expansion of abbreviations.

The Notes are few. By taking fuller account of the many conventional phrases and by entering parallel passages from other romances, I could have enlarged this section considerably; but I have excused myself from this labor in the belief that it must have involved, in the main, a repetition of what has been done by Zupitza, Kölbing, Schmirgel, Mead, and others.

The Glossary is larger than I should have wished it. It is not meant to be exhaustive, but, except for a few verbs, like *have* and *be*, whose inflection, I felt, must be recorded, includes only such words as, in my judgment, might not be easily intelligible to the average reader into whose hands the book will fall.

Throughout my labors I have been generously aided by others. My chief indebtedness is to the General Editors of the "Albion Series," Professors Bright and Kittredge. It was Professor Bright who first aroused in me a liking for mediæval story; he subsequently aided me most substantially in the preparation and the printing of my *Study of The Seven Sages;* and he has been of constant service to me in the preparation of the present edition, giving me freely of his time in the reading of manuscript and proof sheets, and aiding me all along by his

intelligent sympathy. To Professor Kittredge also my indebtedness is large; he has read all of the book either in manuscript or in proof, and has given me a host of valuable suggestions. A real debt, also, I owe to Professor Morgan Callaway, Jr., of the University of Texas, who has read most of the book both in manuscript and in proof, and who has ever been ready with counsel no less valuable than cheerfully given. I am glad, also, to acknowledge certain services done me by my former esteemed instructor, Professor William Hand Browne, of Johns Hopkins University; by my colleague, Dr. Reginald Harvey Griffith; by my former pupil, Mr. Stanley Royal Ashby, now of Merton College, Oxford; and by the Librarian of the University of Texas, Mr. Phineas Lawrence Windsor. It gives me pleasure, too, to express my appreciation of the courtesies shown me by the authorities in the British Museum, in the Bodleian Library, in the Library of the University of Edinburgh, and in the Peabody Library at Baltimore.

K. C.

Austin, Texas
September 1, 1906

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INTRODUCTION

A. THE EARLIER HISTORY OF *THE SEVEN SAGES*

I. THE ORIENTAL VERSIONS

The Seven Sages of Rome belongs to the goodly company of stories which had their origin in the East. The parent version has not come down to us, but it is very generally believed that it was of Indian composition.[1] When the parent version was made, we can only conjecture — perhaps about the fifth century B.C. What form it took is likewise uncertain. The story underlying the framework may first have existed independently of the stories it contains in the form in which we first find it; though, even in that case, it is reasonably certain that the stories were embodied in it before it left India.

From India *The Seven Sages* passed to Arabia, where, perhaps about the eighth century of our era, it assumed — in the hands of one Musa — the form preserved more or less faithfully in the eight Eastern versions that have survived. This early Arabic version, however, has been lost. Of the eight surviving versions which constitute the Eastern group, one is in Syriac, one in Greek, one in Hebrew, one in Old Spanish, one in Arabic, and three are in Persian. In its Eastern form *The Seven Sages* is usually known as the *Book of Sindibād.*

The *Book of Sindibād* tells the story which furnishes the background or framework of *The Seven Sages* very much as does the Western typical version, *The Seven Sages of Rome.* This underlying story may be briefly summarized as follows: A young prince is tempted by his stepmother, the queen. She, being rebuffed by him, accuses him of attempting to violate her, and he is condemned to death. His life is saved by seven wise men, who secure a stay of execution of the royal

[1] Benfey (*Orient und Occident*, III, pp. 177 f.) proposed an ultimate basis in the Indian story of Kunāla and Açoka, and this theory has been accepted by Cassel (*Mischle Sindbad*, Berlin, 1888, pp. 10 f., 61 f.).

decree by entertaining the king through seven days with tales showing the wickedness of woman, the queen meantime recounting stories to offset those of the sages. On the eighth day the prince, who has remained silent up to that time, speaks in his own defense, and the queen is put to death.

In this underlying framework the Eastern and the Western type agree in broad outline. But the two types differ radically in the stories they contain; they have, at most, only four stories in common. Another important difference between the two is in the number of stories in each: while in the Western versions each sage tells but one story and there are accordingly no more than fifteen stories in all, usually in the Eastern versions each of the sages tells two stories and there are in consequence at least a third more stories than in any of the Western versions. An even more salient difference is found in that, in the East, the instruction of the Prince is intrusted, not (as in the Western versions[1]) to the seven sages, but to one man, the philosopher Sindibād. This Sindibād is the central figure of the Eastern versions; and it is for this reason that the Eastern form of *The Seven Sages* has been called the *Book of Sindibād.*

The name *Sindibād* very probably goes back to India; for it appears in all four of the earlier and most authentic Eastern versions: the Syriac *Sindban*, the Greek *Syntipas*, the Hebrew *Mischle Sindbad*, and the Persian *Sindibād-nāmeh.*

The name of the King is, in the Syriac and the Greek, *Kurus;* in the Old Spanish, *Alcos* (*Al-Curus?*[2]); in the Hebrew, *Pai Pur* (or perhaps *Kai Pur*, or King Porus[3]); other versions do not name the King. The name of the wicked Queen, as normally in the Western versions, is not given. Neither is the name of the Prince given. The names of the sages are mentioned in only one Eastern version, the Hebrew.[4]

The oldest surviving version of the Eastern group is the Syriac *Sindban*,[5] the date of which is placed by Nöldeke[6] in the tenth century.

[1] Except the *Dolopathos*, which, as will be shown later, is unique among Western versions. [2] Cassel, *Mischle Sindbad*, p. 212. [3] Cassel, p. 61.

[4] These names are, according to Cassel (pp. 219 f.), Sindibād, Hippocrates, Apuleius, Lucian, Aristotle, Pindar, and Homer.

[5] Edited by Baethgen, *Sindban, oder die Sieben Weisen Meister*, Leipzig, 1879. See also, for an English translation, H. Gollancz in *Folk Lore*, 1897, VIII, pp. 99 f.; and for a French translation, F. Macler, *Contes Syriaques: Histoire de Sindban*, Paris, 1903. [6] *Zeitschr. d. d. morg. Gesellschaft*, 1867, XXXIII, pp. 513 f.

The source of the *Sindban* appears to have been the lost eighth-century Arabic text of Musa. The text of the *Sindban* is not complete, but most of it remains. A derivate from this version is the Greek *Syntipas*.

The Greek version, *Syntipas*,[1] is very much fuller of detail and more elaborate in style than its original. Its author, according to the prologue, was one Michael Andreopulus. As to its date there has been difference of opinion; Comparetti held it to be the second half of the eleventh century, others place it later.[2]

The Old Spanish *Libro de los Engannos*,[3] like the Syriac *Sindban*, found its source in the lost Arabic text of Musa. Its prologue establishes its date as 1253. In contents and order of stories the Old Spanish version is naturally nearest to the Syriac and the Greek versions. It seems to have exerted no influence whatever on *The Seven Sages* in Europe.

The Hebrew *Mischle Sindbad*[4] stands somewhat apart from the other Eastern versions. It contains three stories which are not found in any other version; and it has one important trait possessed by no other Eastern version in that it gives the names of the sages, a trait which it shares, however, with the Western versions. This and other evidence, later adduced in the section on the transmission of *The Seven Sages* to the West,[5] seem to make it not improbable that the Western group found its source in this version. As to the date of the *Mischle Sindbad* scholars are by no means agreed; Comparetti would place it in the thirteenth century, but Cassel, Benfey, and all the earlier scholars considered it as more ancient than the *Syntipas*.[6]

[1] Edited first by Boissonade, *Syntipas*, Paris, 1828; later by Eberhard, *Fabulae Romanenses*, I, Leipzig, Teubner, 1872.

[2] Comparetti, *Book of Sindibād* (a translation, by H. C. Coote, of Comparetti's *Ricerche interno al Libro di Sindibād*, Milan, 1869), Folk Lore Society, 1882, IX, p. 58; Cassel, *Mischle Sindbad*, pp. 368 f.

[3] First published by Comparetti in his *Ricerche*, Milan, 1869; later, with an English translation, in the English edition of Comparetti's book, *Book of Sindibād*, pp. 73–164.

[4] Edited as follows: by Sengelmann, with a German translation, Halle, 1842; by Carmoly, with a French translation, Paris, 1849; and by Cassel, with a German translation and abundant notes, Berlin, 1888.

[5] Pp. xvi f.

[6] Comparetti, *Book of Sindibād*, pp. 64 f.; Cassel, *Mischle Sindbad*, p. 310.

The Persian versions are the poem *Sindibād-nāmeh* (1375)[1] and the prose texts of Nachshebī (about 1300)[2] and As-Samarquandī (late twelfth century).[3] Of these by far the most important is the *Sindibād-nāmeh*, though the other two versions possess more value for the history of our story. The version of As-Samarquandī is the source of both the other versions. The version of Nachshebī forms the Eighth Night of his text of the *Tūtī-nāmeh*.[4] This version contains but six stories, only five of which are to be found in any of the remaining *Sindibād* collections.

The surviving Arabic version is that usually known as the *Seven Vezirs*. It is an irregular version which appears with considerable variation in several manuscripts of the *Arabian Nights*, among them a Cairo manuscript (printed at Bulaq in 1836, known as the "Bulaq Text"), a Tunis manuscript (ed. Habicht and Fleischer, Breslau, 1825–1843), a Calcutta manuscript (ed. Macnaghten, Calcutta, 1839–1842), and a Bengal manuscript (epitomized in part by Jonathan Scott, *Tales, Anecdotes and Letters*, Shrewsbury, 1800).[5] Of these the text preserved in the Bulaq manuscript appears to be the fullest and best.[6] The *Seven Vezirs* was very late in composition, and has had no influence upon other versions of the *Book of Sindibād*.

Besides the eight Oriental versions that have been preserved, there are several other versions that are known to have existed at some time in the Christian era, and which we may still somewhat confidently hope to see brought to light. Of these the most significant is the Arabic version by Musa (probably of the eighth century), which served as the immediate source of the Syriac and Old Spanish versions and probably also, but with one or more intermediate stages, of all the other Eastern versions described above. Other versions to which there are references

[1] As yet not edited. An abstract based on an earlier abstract made by F. Falconer, *Asiatic Journal*, 1841, XXXV, pp. 169 f., and XXXVI, pp. 99 f., is given by Clouston in his *Book of Sindibād*, privately printed, 1884, pp. 5–121.

[2] Edited by Brockhaus, *Nachshebīs Sieben Weisen Meister*, Leipzig, 1845; the same, translated into Italian by E. Teza, is printed with D'Ancona's edition of the *Sette Savj*, Pisa, 1864, pp. xxxvii f.

[3] See Clouston, *Athenæum* for September 12, 1891, p. 355.

[4] For certain interesting speculations as to the history of this text, see Comparetti, *Book of Sindibād*, pp. 37 f., and Nöldeke, *Zeitschr. d. d. morg. Gesellschaft*, XXXIII, pp. 521 f.

[5] Also epitomized by Clouston, *Book of Sindibād*, pp. 117 f.

[6] See, for the relationship of these texts, Clouston, table opposite p. 17.

in Oriental literature are a *Kitāb-es-Sindbād*, mentioned by Masūdī,[1] and two earlier Persian poems, — one by Abān Lāhiqī (who died about 815),[2] the other by Azraqī (who died in 1132).[3]

Tables showing the number and order of stories in the Eastern versions are to be found in Comparetti's *Book of Sindibād*, p. 25; Landau's *Die Quellen des Dekameron* (2d ed., Stuttgart, 1884), table opposite p. 340; and Bédier's *Les Fabliaux* (2d ed., Paris, 1895), table opposite p. 136. More or less extensive discussions of the content of these stories and their analogues are given by H. A. Keller, *Li Romans des Sept Sages*, Tübingen, 1836, pp. cxxxi f.; Keller, *Dyocletianus Leben*, Quedlinburg, 1841, pp. 42 f.; Cassel, *Mischle Sindbad*, pp. 82 f.; and Clouston, *Book of Sindibād*, pp. 217 f.

II. TRANSMISSION TO WESTERN EUROPE

Just how *The Seven Sages* as it appeared in the East in the *Book of Sindibād* became the story as it flourished in Western Europe is a question not easy to answer. The problem is rendered a most difficult one by the circumstance that the parent Western version has been lost. Indeed, our only knowledge of it is such as is wholly inferential in nature. The date of this parent Western version, however, cannot have been later than 1150.[4]

As we have seen, there is a wide gap between the Eastern and the Western form of the story; there is in the Western form no mention of Sindibād, the sages tell only one story each instead of the two (or more) in the East, and just four of the original stories (*canis*,[5] *aper*, *senescalcus*, and *avis*) reappear in the Western versions.

[1] In his *Meadows of Gold*, Sprenger's translation, London, 1841, p. 175.

[2] See Clouston, *Book of Sindibād*, pp. xxxvi f.

[3] Clouston, p. xl.

[4] See p. xxi below. Gaston Paris (*Deux Rédactions des Sept Sages*, Paris, 1876, p. i) held that the story penetrated into Western Europe in the twelfth century or later; but this opinion can scarcely be reconciled with his placing the date of the Latin *Dolopathos* between 1207 and 1212 (*Romania*, II, p. 501), still less with his dating the Keller metrical version (K) about 1155 (*La Litt. fr. au moyen âge*, 2d ed., Paris, 1890, p. 247).

[5] The Latin names first given the stories of the Western group by Goedeke (*Orient und Occident*, 1866, III, p. 423) have obtained general currency in the literature on *The Seven Sages*.

Such far-reaching changes establish conclusively that the parent Western version was not a translation from any Eastern version. They render it extremely improbable, too, that the author of the Western parent version had in his hands a version of the story in its Eastern form; indeed, they seem to me to make it extremely probable that this author had no sort of first-hand acquaintance with any of the Eastern versions. In my judgment, they demonstrate beyond any reasonable doubt that the Western parent version grew out of oral accounts.

Which one of the Oriental versions was the ultimate source of these oral accounts cannot be known with certainty. Negatively we may say that this version cannot have been any of the surviving Persian versions, for all of them are too late. For a similar reason it may be asserted that it was not the Old Spanish version. Nor can it have been the Arabic *Seven Vezirs*, for, aside from the fact that this version is very late, it contains only one of the four stories which reappear in the Western type. The source of the traditions culminating in the oldest Western version may, then, so far as we know, have been the Greek, or the Syriac, or the Hebrew, or the lost Arabic version of Musa, or some other lost version of which nothing is known.

On the theory of probabilities the case would seem to be strongest for the Greek version as the ultimate source of the Western group, and Gaston Paris[1] and others have assumed this to be the case. But most students of the problem have held that the Hebrew version presents the strongest claims for this distinction, and internal evidence does seem to support this view. The Hebrew version exhibits several minor agreements with the Western form of *The Seven Sages* which it does not share with any of the remaining Oriental versions. These features peculiar to the Hebrew *Mischle Sindbad* and the Western typical version are the following: (1) the sages are mentioned by name; (2) there is a rivalry between the sages in their efforts to

[1] Paris goes even further: he posits an intermediate literary stage between the Eastern and Western versions; see his *Litt. fr. au moyen âge*, 2d ed., p. 82: "L'histoire des *Sept Sages* . . . traduit en persan, puis en syriaque, en arabe et en grec, il reçut dans l'empire byzantin une forme toute nouvelle, qui s'est perdue, mais qui paraît avoir passé par l'Italie et être la source des diverses versions occidentales." And he has the support here of Professor F. M. Warren (*Primer of French Literature*, Boston, 1889, p. 35).

secure, each for himself, the task of instructing the Prince; (3) the sages, not the King's counselors, defend the Prince; (4) in the story *aper*, the adventure happens not to an ape but to a man; (5) in the story *avis*, the deception is practiced on the bird through an opening in the house-top; (6) in the same story a maid figures as a party to the deception practiced by the wife.[1] Just what significance may safely be attached to these agreements one must hesitate to say; they may all be accidental; some of them, as for instance the first, the third, and the fourth, are very natural variations.[2] At best, they do no more, I think, than establish a slight probability in favor of the Hebrew version as the Eastern original of the Western group; and they certainly do not in any way discredit the theory of oral transmission of the story westward.

The route of transmission may have been by Byzantium or through North Africa and Spain, but was more probably through Syria and the Holy Land. The agent of this transmission was very probably a Crusader, to whom the *Book of Sindibād*, with its Buddhistic flavor, may be imagined to have made a strong appeal. The time of transmission cannot have been later than the middle of the twelfth century, which, as said above,[3] must be made the superior limit for the dating of the first Western version.

III. EUROPEAN VERSIONS OTHER THAN ENGLISH

The Seven Sages has had in Europe a much larger and more complicated history than it had in the Orient. There have been preserved, as we have seen, at best but eight different versions of the *Book of Sindibād*, whereas there are at least forty different versions of *The Seven Sages* properly so-called, and these, if we are to believe the bibliographers, are preserved in upwards of two hundred manuscripts and nearly two hundred and fifty editions.

[1] Landau (*Quellen des Dekameron*, 2d ed., p. 47) first set forth most of this evidence in support of the *Mischle Sindbad* as the Eastern source of the Western group, but he injured his cause by arguing from the assumption that the fourteenth-century *Historia Septem Sapientum* (H) is the oldest of the Western versions.

[2] Or may they be traceable to an influence of some early Western version on the Hebrew?

[3] P. xv.

That there is a very wide difference between the Eastern and the Western type has already been shown. And in explanation of this wide difference a basis has been assumed for the Western form of the story in oral accounts. Where these oral accounts first took literary form has not been, and probably never will be, satisfactorily determined — perhaps in Italy, perhaps in France. The earliest Western text was doubtless written either in French or in Latin; but in which, also remains, as yet, entirely conjectural.

The oldest form, apparently, under which the Western type has survived is that preserved in the *Dolopathos*. There can be little doubt, however, that the more widely known *Sept Sages de Rome*, of which there survive many manuscripts dating from a period but a little later than that of the earliest version of the *Dolopathos*, preserves more nearly the form and contents of the Western parent version.[1] And it was under this form that the story acquired its marvelous popularity in France, whence it made its way into nearly every other country of Europe.

The Dolopathos. — The *Dolopathos* exists in two versions, the Latin prose text of Joannes de Alta Silva[2] and the Old French poem by Herbert.[3] Of the former there are known, besides the original manuscript discovered by Oesterley, three late copies pointed out by Mussafia,[4]

[1] Students of the relationship of these two types must be on their guard against certain errors which for many years pervaded the entire literature on the subject. Early scholars, for some unknown reason, assumed and industriously propagated the heresy that the late Latin version, the *Historia* (**H**), was the source of the poetical *Dolopathos* (and other Western versions), and then, by a necessary inference, that the *Historia* was composed by Joannes de Alta Silva, the real author of the Latin *Dolopathos*. See, for example, Deslongchamps, *Essai sur les Fables Indiennes*, Paris, 1838, p. 179.

[2] A manuscript of which was first discovered by Oesterley in 1873, and published by him in the same year: *Joannis de Alta Silva Dolopathos, sive de Rege et Septem Sapientibus*, Strassburg. See reviews by Gaston Paris in *Romania*, II, pp. 481 f.; by Studemund in *Zeitschr. f. deutsches Alterthum*, XVII, pp. 415 f., and XVIII, pp. 221 f.; and by Köhler in *Jahrb. f. rom. u. engl. Lit.*, XIII, pp. 328 f. Several manuscripts pointed out prior to this by Mussafia (for which see below), and at first supposed to reproduce faithfully the text of Joannes, were soon shown to be corrupt copies made in the fifteenth century.

[3] Edited by Brunet and Montaiglon, *Li Romans de Dolopathos*, Paris, 1856.

[4] Vienna Academy, *Sitzungsb.*, Phil.-hist. Cl., XLVIII, pp. 246 f., and LVII, pp. 37 f.

an Innsbruck,[1] and a British Museum manuscript.[2] The latter is preserved, so far as is known, in but three manuscripts.[3]

Joannes de Alta Silva, the author of the Latin *Dolopathos*, was a Cistercian monk of the monastery of Haute Seille. His work bears the title *Dolopathos, sive Opusculum de Rege et Septem Sapientibus*. It was dedicated to Bishop Bertrand of Metz, who had jurisdiction over the monastery of Haute Seille from 1184 (when it was transferred from the see of Toul to the see of Metz) to 1212; and, since Joannes would probably dedicate to his own bishop rather than to one at the head of another diocese, it has been argued very plausibly that the work was written during those years. Oesterley[4] would make the date 1184 or at the latest 1185. Gaston Paris in 1873[5] favored a dating between 1207 and 1212, but in 1890 he placed the date at the end of the twelfth century.[6]

The Old French poem of Herbert was made from the Latin prose text of Joannes toward the end of the first quarter of the thirteenth century: according to Montaiglon,[7] between 1223 and 1226; according to Gaston Paris,[8] before 1223.

The *Dolopathos* agrees with the *Book of Sindibād* in that the Prince has only one instructor.[9] For this reason it has been conjectured that the *Dolopathos* was founded on some Oriental original, but in my judgment the variation is quite natural. Equally valueless for establishing a near kinship with the *Book of Sindibād* is the agreement which the *Dolopathos* shows with the Nachshebī version in the suppression of the Queen's stories.

[1] Oesterley, *Dolopathos*, p. viii.

[2] MS. Addl. 18922, fifteenth century; see Ward, *Catalogue of Romances*, London, 1893, II, pp. 228 f.

[3] See Brunet and Montaiglon, *Dolopathos*, pp. xviii and xxii f., and Gaston Paris, *Romania*, II, p. 503. A leaf of an early fourteenth-century manuscript has been lately acquired by the Bibliothèque Nationale — *Nouv. Acq. fr.* 934, No. 6; see P. Meyer, *Bulletin de la Société des anc. Textes fr.*, 1896, pp. 71 f. See also Haupt, *Altd. Blätter*, I, pp. 119 f., for a German translation of a part of the *Dolopathos* preserved in a Leipzig University codex.

[4] *Dolopathos*, p. xi.

[5] *Romania*, II, p. 501.

[6] *La Litt. fr. au moyen âge*, 2d ed., p. 109.

[7] *Dolopathos*, p. xix.

[8] *Romania*, II, p. 497.

[9] In the Eastern versions, always Sindibād; in the *Dolopathos*, Virgil.

For the *Dolopathos* has only one story (*canis*) in common with the *Book of Sindibād*, while with *The Seven Sages of Rome* it has no less than four stories in common (*canis*, *gaza*, *puteus*, and *inclusa*), only one of which (*canis*), it will be observed, appears also in the Oriental versions. This makes it reasonably certain that Joannes was in some way acquainted with some version of *The Seven Sages of Rome*. There can be only one alternative supposition, namely, that both the *Dolopathos* and *The Seven Sages of Rome* developed independently of each other and almost contemporaneously, the one drawing only one story (*canis*) from the traditions brought from the East, while the other drew this story with three others besides (*aper*, *senescalcus*, *avis*), — with the additional coincidence that both received, as the result of like influence and environment, three stories (*gaza*, *puteus*, and *inclusa*) which were not in the Eastern framework. That such was the case is, to say the least, extremely improbable.

But in any case the prose *Dolopathos* was made not from written but from oral sources. This is expressly stated by Joannes — who says he wrote "non ut visa, sed ut audita," — and is borne out by the introduction of the Lohengrin story[1] (which takes literary form here for the first time), as well as by the striking changes made both in the framework and in the stories.

The Herbert version is very long, comprising nearly 13,000 lines. Both in extent and in style it stands in marked contrast with the metrical version of the *Sept Sages de Rome* edited by Keller (**K**), which, with nearly twice as many stories, has only 5060 lines.[2] The *Dolopathos* has an introduction of 4800 lines where **K** has but 68 lines. In metrical form the two agree; both are written in the octosyllabic couplet.

The King in the *Dolopathos* bears the name Dolopathos, and rules over the island of Sicily. The Prince is called Lucinius; his mother, Auguste. The names of the stepmother and the sages are not given. The instruction of the Prince begins, as normally, when he has reached the age of seven. He is sent to Rome and put under the care of the

[1] See Todd, *La Naissance du Chevalier au Cygne*, pp. iii f., in *Publications of Mod. Lang. Assoc. of America*, 1889, IV; see also Gaston Paris's review of this edition in *Romania*, XIX, pp. 314 f.

[2] See Ehret, *Der Verfasser des Romans des Sept Sages und Herberz*, Heidelberg, 1886.

poet Virgil, whose figure is supreme throughout the story and gives to it one of its strongest claims upon our interest. The sages, who are, because of Virgil's prominence, placed somewhat in the background, come up as in the remaining Western versions, one each day, always just in time to save the Prince's life. The Prince relates no story at all, Virgil telling the eighth (and last) story.[1]

The order of stories in the *Dolopathos* is *canis, gaza, senes, creditor, viduae filius, latronis filius, cygni eques, inclusa + puteus.*

The Seven Sages of Rome. — *The Seven Sages of Rome*, unlike the *Dolopathos*, includes a very large number of versions. Here belong, besides all English versions (the Middle English poems, the text printed by Wynkyn de Worde with its prose derivatives, and the Rolland version), all the French and Latin versions save the *Dolopathos*, the numerous versions in Italian, German, and Dutch, together with many manuscripts and editions, representing more or less independent traditions, in Spanish, Scandinavian, Celtic, Russian, Polish, Bohemian, and Bulgarian. *The Seven Sages*, then, is to be found either in manuscript or in print, or in both, in nearly every language of Europe. Nor has its vogue been confined entirely to Europe, for it has been published at least twice in America.[2]

The ultimate Western source whence all these sprang has not come down to us. The date, too, of this parent version is not known, but in view of its influence on the *Dolopathos* and the *Marques de Rome* (a sequel to *The Seven Sages*, written early in the thirteenth century), as also in the light of the comparatively large number of manuscripts in prose dating from the first half of the thirteenth century, it must be placed as early as 1150,[3] and it may fall in a time considerably earlier. The oldest versions preserved are in French.

The normal number of stories in *The Seven Sages of Rome* proper is fifteen[4]; of which the Queen relates seven, and the seven sages tell one

[1] See in this connection Comparetti, *Vergil in the Middle Ages*, translated by Benecke, London, 1895, pp. 234 f.

[2] In chapbook form at Boston in 1794 (*The Famous History of the Seven Wise Masters of Rome*), and in Lithuanian (*Istorija Septynių Mokintojų*) at Plymouth, Pennsylvania, in 1892.

[3] Certainly so if Gaston Paris's dating of the Keller text, "about 1155," is to be accepted; see the discussion of **K**.

[4] See the comparative table of stories at the end of this section.

each, the Prince closing with the fifteenth. The scene of action is prevailingly Rome, though with two versions — **K** and **D*** — it is Constantinople. The Emperor's name is, in most versions, Diocletian; variants are Vespasian, Marcomeris, and Pontianus.[1] The Prince is not named in the earliest versions, but in later versions he appears variously as Florentine, Diocletian, Stefano, and Erasto.[2] The sages are named Bancillas, Ancilles or Anxilles, Lentulus, Malquidras or Malquidrac, Cato, Jesse, and Maxencius or Merous.[3]

The interrelation of the various forms under which *The Seven Sages* appears has been the subject of almost continuous investigation for more than half a century. The first serious attempt at an orderly classification was made by Goedeke in 1866.[4] Goedeke was followed two years later by Mussafia,[5] in a study which possesses much merit and which contributed not a little toward clearing the way for subsequent investigation. But it is to Gaston Paris above all that credit is due for bringing order out of chaos. The "Préface" to his *Deux Rédactions*[6] contains the most significant contribution to the study of *The Seven Sages* that has yet been made. It need hardly be added that the excellence of his work has been recognized on all sides, and that his conclusions have, with one or two exceptions at most, been universally adopted.

Paris classifies under eight different heads, as follows[7]:

1. **S**, the *Scala Celi* abridgment, in Latin.[8]
2. **H**, the immense group of which the Latin *Historia Septem Sapientum* is the type.
3. **K**, the Old French poem published by Keller.
4. **I**, the "Versio Italica."
5. **M**, the anomalous version known as the *Male Marrastre*.

[1] See **K**, **D***, and **H**, respectively.

[2] See the Middle English versions, **H**, **I**, and *Erasto*.

[3] There are numerous more or less radical variations in the spelling of these names; and there are with a few of the later versions (see the names in **H** and **I**) some substitutions.

[4] *Orient und Occident*, III, pp. 402 f.

[5] Vienna Academy, *Sitzungsb.*, Phil.-hist. Cl., LVII, pp. 37 f.

[6] *Soc. des anc. Textes fr.* for 1876.

[7] A classification made on the basis of the Latin, French, and Italian versions only, but which answers quite as well for all other European versions.

[8] See, for bibliographical data, the discussion of these types given below.

6. **D***,[1] the "Version Dérimée," the first of the *Deux Rédactions* edited by Gaston Paris.

7. **L**, the group of French manuscripts of which the first Leroux de Lincy text is the type.

8. **A***,[1] the large group typified by the Italian prose text published by A. d'Ancona.

1. **S** comprises only one version, found in manuscript in the *Scala Celi* (a compilation of the early fourteenth century made by Joannes Junior [or Parvus][2]) and in a Vienna codex entitled *Summa Recreatorum* (fifteenth century).[3] Both manuscripts are in Latin prose. The text of the *Scala Celi* was published at Lübeck in 1476, at Ulm in 1480, at Strassburg in 1483, at Louvain in 1485, and at Seville in 1496; and was reprinted by Goedeke in 1866.[4] It is also to be found in a Spanish translation made by Diego de Cañizares in the fifteenth century. An edition of this text from a Madrid manuscript has been recently made by A. Paz y Mélia (Madrid, 1892).

S is an abridgment of a lost *Liber de Septem Sapientibus*. Its most salient peculiarity is its brevity. This results from an industrious pruning of unessential details, especially in the transitions from story to story. The stories themselves are much compressed, but are not substantially altered. The names of the sages and the Prince are omitted, but the name of the Emperor — Diocletian — remains.

Another significant feature of **S** is the substitution of the stories *filia* and *noverca* for *Roma* and *inclusa*, a feature which appears elsewhere only in **L**.[5]

As to the date of the lost *Liber de Septem Sapientibus* upon which **S** was based, nothing is known with certainty, but it must be not later than the middle of the thirteenth century.[6] As to its source, similar

[1] **D*** and **A*** are starred in order to prevent confusion with the Middle English manuscripts **D** and **A**.

[2] See Crane, *Exempla of Jacques de Vitry*, London, 1890, pp. lxxxvi f.

[3] Pointed out by Mussafia, and described by him, in Vienna Academy, *Sitzungsb.*, Phil.-hist. Cl., LVII, pp. 83 f. It differs slightly from the Goedeke text.

[4] *Orient und Occident*, III, pp. 402–421.

[5] See, for the order of stories in **S** and in other versions, the table at the end of this section.

[6] If we are to believe Gaston Paris's theory of a basis in **L**, it must be dated considerably earlier than this.

uncertainty prevails. Its nearest relationship is with **L**, with which it shares, as just noted, the *filia-noverca* feature. But it is not probable that **S** was based on **L**; the more probable view is that **L** was influenced by **S**.

2. **H**. The prevailing type of this group is the Latin prose *Historia Septem Sapientum Romae*, for a long time supposed to be the source of all other versions of *The Seven Sages of Rome*. Variants of the *Historia* type are the *Historia Calumniae Novercalis* and *Pontianus: Dicta aut Facta Septem Sapientum*.

The oldest manuscripts of the *Historia* proper are in Latin prose. From the Latin, **H** has been translated into English, French, Spanish, German, Dutch, Danish, Swedish, Icelandic, Armenian, and several of the Slavonic languages.

Of Latin manuscripts of the *Historia* no less than twenty-eight have been pointed out[1]; and at least thirteen fifteenth-century editions of the Latin text have been preserved.[2] The oldest text in manuscript is that found in an Innsbruck codex dating from the year 1342. This was published by G. Buchner in 1889.[3] The *Historia*, more or less altered, is also to be found in a great many manuscripts of the *Gesta Romanorum*. Oesterley[4] describes at least thirty-five manuscripts in which all or a part of *The Seven Sages* appears. The oldest edition of the *Historia* appears to be that published at Cologne in 1475 by Johann Veldener.

It was probably from the Latin *Historia* that the English translation printed by Wynkyn de Worde was made. And it was from the Wynkyn de Worde edition that the metrical version by Rolland, the Copland edition, and the various later English versions were derived.

Of the French translation of the *Historia* at least eight early editions have survived. The oldest of them, printed at Geneva in 1492, was reprinted by Gaston Paris in 1876.[5]

[1] See H. Fischer, *Beiträge zur Litteratur der Sieben weisen Meister*, Greifswald, 1902, pp. 5 f.; and G. Buchner, Herrig's *Archiv*, 1904, CXIII, pp. 297 f.

[2] See G. Buchner, *Erlanger Beiträge*, 1889, V, pp. 3 f.; A. J. Botermans, *Die hystorie van die seven wijse mannen van romen*, Haarlem, 1898, pp. 31 f.; and Buchner, Herrig's *Archiv*, 1904, CXIII, p. 301.

[3] *Erlanger Beiträge*, V, pp. 7–90.

[4] *Gesta Romanorum*, Berlin, 1872, pp. 14, 22, 27, 36, 45, 51, 55, 66, 81, 85, 89, 94, 100, 101, 111, 112, 119, 120, 121, 130, 132, 134, 144, 146 (two manuscripts), 147, 162, 168, 174, 175, 181, 182, 185, 189, 194.

[5] *Deux Rédactions*, pp. 55–205.

In Spain the *Historia* has never secured a very firm foothold; though a Spanish translation, printed at Burgos in 1530, has passed through six editions.[1]

In Germany, however, the *Historia* has been even more popular than in France; indeed, **H** seems to have been the only version which found acceptance in Germany. J. Schmitz, in his dissertation, *Die ältesten Fassungen des deutschen Romans von den sieben weisen Meistern*, Greifswald, 1904, pp. 1 f., describes twelve manuscripts of the German translation of **H**; and H. Fischer, in his dissertation, *Beiträge zur Litteratur der sieben weisen Meister*, pp. 1 f., tells of seventy-two different editions of this translation. Moreover, there are in German several metrical versions derived from **H**: that of Hans von Bühel, entitled *Dyocletianus Leben*,[2] the date of which — 1412 — is, happily, incorporated into the text (ll. 9479–9480); an anonymous poem[3] probably later than,[4] and influenced by, the Hans von Bühel version; and a tragedy written in 1560 by Sebastian Wildt. — In the German group also belongs the Latin *Ludus Septem Sapientum*, a much botched translation of the German prose text, printed by Paulus Reffeler at Frankfurt about 1560.

The Dutch translation of the *Historia* is preserved in some fifteen or more editions,[5] the oldest of which appeared in 1479.

The Danish translation has been printed at least four times,[6] the oldest edition, according to Nyerup, being that of 1673.

In Swedish the *Historia* has appeared in two different versions: one an abridgment found in a Copenhagen manuscript of the fifteenth century, published in 1888–1889 by G. E. Klemming[7]; the other a very full version published by P. O. Bäckström in 1845.[8]

[1] See A. Paz y Mélia, *Libro de los Siete Sabios*, Madrid, 1892, p. vi.

[2] Edited by H. A. Keller, *Dyocletianus Leben*, Quedlinburg and Leipzig, 1841. See, for a study of Hans von Bühel, F. Seelig, *Der classische Dichter Hans von Bühel*, Strassburg, 1887.

[3] Edited by Keller, *Altdeutsche Gedichte*, Tübingen, 1846, pp. 15 f. For a study of this poem, see P. Paschke, *Über das anonyme mhd. Gedicht von den Sieben Weisen Meistern*, Breslau, 1891.

[4] So Paschke (p. 44), who sets its date at 1476; but Schmitz (p. 120) holds that it is more than a hundred years older.

[5] See the dissertation of Botermans, pp. 36 f. and 69 f.

[6] See R. Nyerup, *Almindelig Morskabsläsning*, Copenhagen, 1816, p. 152.

[7] *Samlingar af Svenska Fornskrift-Sällskapet*, XCVI, pp. 221–240, and XCVII, pp. 241–245.

[8] *Svenska Folksböcker*, Stockholm, I, pp. 8–75.

An Icelandic version in manuscript, mentioned by Nyerup (p. 152), has apparently not been published.

H in the Slavonic languages has been the subject of two interesting articles by Murko.[1] According to Murko the *Historia* has been translated into Bohemian, into Polish, and into Russian, and, in its variant form *Pontianus*, also into Hungarian. The Bohemian translation is preserved in a manuscript of the second half of the fourteenth century, and also in seven editions.[2] A derivate from the Bohemian translation is a Bohemian comedy made in 1558.[3] The Polish translation has passed through eight editions.[4] Of the Russian translation there are, according to Murko, forty manuscripts belonging to the seventeenth and eighteenth centuries.[5] These all go back to the Polish version.[6] A modern Russian edition, printed at Moscow in 1847, is a translation from the Armenian.[7]

The Armenian version is found in an Ispahan manuscript of 1687, of which three editions have been made (in 1696, 1720, and 1740).[8]

The *Pontianus* and the *Historia Calumniae Novercalis*, the two Latin prose derivates from the *Historia*, differ but slightly from the *Historia* proper. The variations exhibited by the former are only textual apparently, and are insignificant. The latter differs from the *Historia* mainly in the suppression of all Christian features and in the occasional substitution of new names for those usually found. The *Pontianus* is preserved in two editions (Strassburg, 1512, and Vienna, 1826), and in a Hungarian translation printed at Vienna in 1573 and later edited by H. Gusztav (Budapest, 1898). Of the *Calumnia* there have been three editions, all printed at Antwerp (1489, 1490, 1496).

The chief distinguishing features of **H**, aside from its peculiar order of stories, are the introduction of *amatores* and *amici* (the latter appended to *vaticinium*), the fusing of *senescalcus* and *Roma*, and the unique fullness of detail. The extravagant fondness of **H** for pointing the moral also calls for mention.[9]

[1] In Vienna Academy, *Sitzungsb.*, Phil.-hist. Cl., 1890, CXII, *Abhandlung* x, and *Zeitschr. f. vergl. Litteraturgesch.*, 1892, N.F., V, pp. 1–34.

[2] Murko, Vienna Academy, pp. 12 f. and 27 f.

[3] P. 27. [4] Pp. 70 f. [5] P. 88. [6] P. 103. [7] P. 92.

[8] See P. Lerch, *Orient und Occident*, II, pp. 369 f., and Murko, *Zeitschr. f. vergl. Litteraturgesch.*, N.F., V, p. 27.

[9] For still other features peculiar to **H**, see G. Paris, *Deux Rédactions*, pp. xxxiv f.

The Emperor in **H** is called Poncianus rather than Diocletianus, under the influence perhaps, as Paris has suggested,[1] of the *Gesta Romanorum;* for the author of **H** apparently wished to begin with the same formula as that so common in the *Gesta*, but found there already a story beginning "Dioclecianus regnavit," [2] and accordingly substituted *Poncianus* for *Dioclecianus*. **H** also makes some changes in the names of the sages, displaying a preference for the spelling *Craton* for *Cato*, and substituting Josephus, Cleophas, and Joachim for Jesse, Ancilles, and Maxencius.

The date of composition of **H**, traditionally assumed to be very early, G. Paris showed [3] to be the first half of the fourteenth century — probably about 1330. Its source Paris proved [4] to be some manuscript belonging to **A***.

3. **K**, the Old French metrical version published by Keller,[5] is perhaps the most precious of all French versions of *The Seven Sages* proper. It has come down to us in only one manuscript (Bib. Nat. fr. 1553), which was written in the late thirteenth century. But the actual composition of the poem must date from a period considerably earlier — according to Gaston Paris [6] about 1155.

The King in **K** is Vespasian, who is represented as being the son of Methusaleh. The first wife of Vespasian is a daughter of the Duke of Carthage. The name of the Prince is not given. Soon after the death of the first Queen the scene of the story is changed to Constantinople. But it is not long before the Prince returns to Rome, where he is instructed by the sages, as in other versions.

K has the same stories as **D*** and **A***, but in a different order. The agreement, both in order of stories and in contents, is, as a rule, closest with **D***. In the stories *vidua*, *Roma*, *inclusa*, and *vaticinium*, however, **K** exhibits a very close, at times even verbal, agreement also with **A***. Gaston Paris accounted for this by assuming for **A*** and **K** a common source (likewise the source of **D***), which he designated as **V**.[7]

Another Old French metrical version, closely related to **K**, is to be found in a late thirteenth-century manuscript belonging to the Library

[1] P. xxxix, note 1.
[2] See Oesterley, *Gesta Romanorum*, p. 426.
[3] *Deux Rédactions*, p. xxxix.
[4] Pp. xxxi f.
[5] *Li Romans des Sept Sages*, Tübingen, 1836.
[6] *Litt. fr. au moyen âge*, 2d ed., p. 247.
[7] See his *Deux Rédactions*, pp. xviii f.

of Chartres.[1] The text of this version is incomplete, beginning with the end of *tentamina*. The order of stories from this point on — *Roma*, *avis*, *sapientes*, *vidua*, *Virgilius*, *inclusa*, *vaticinium* — is unique, but is nearest to that of **K**. Apparently its textual variations from **K**, though numerous, are not of any very great significance.

4. **I.** The "Versio Italica" was first so styled by Mussafia in his study of the Italian recensions of *The Seven Sages*.[2] This group comprises six different versions: (1) *Il Libro dei Sette Savi* (preserved in a Modena manuscript of the fourteenth century; published by Cappelli, in *Scelta di Curiosità Litterarie*, Bologna, 1865, LXIV); (2) *Storia d'una Crudele Matrigna* (fifteenth century; published by G. Della Lucia, Venice, 1832; by Romagnoli, *Scelta*, etc., 1862, XIV; and by Roediger, Firenze, 1883); (3) *Storia di Stefano*, a fifteenth-century poem in *ottava rima* (about 6000 lines; described by Pio Rajna in *Romania*, VII, pp. 22 f., 369 f., and X, pp. 1 f., and published by him in *Scelta*, etc., 1880, CLXXVI); (4) a Latin "Versio Italica" (preserved in a Vienna, a Lemberg, a Munich,[3] and a British Museum[4] manuscript, all of the fifteenth century; published by Mussafia, Vienna Academy, *Sitzungsb.*, Phil.-hist. Cl., 1868, LVII, pp. 94–118); (5) *L'Amabile di Continentia* (fifteenth century; edited by Cesari, Bologna, 1896); and (6) a very popular late version entitled *Erasto* (variously translated and published, as explained below).

This group is held together by the very peculiar order of its stories: the sages in **I** lead off with the story-telling, the first sage's story, *canis*, taking first place in the list, the Queen's first story, *arbor*, taking second place; and so on through to the end. A happy consequence of this reversal of order is the crowding out of the story *senescalcus*.

I falls into two subgroups: one comprising the first four versions in the list given above; the other the last two — the *Amabile* and the *Erasto*.

A peculiar feature of the first subgroup[5] is the naming the Prince Stefano. The Emperor and the Empress are not mentioned here by

[1] See P. Meyer, *Bulletin de la Soc. des anc. Textes fr.* for 1894, p. 41.

[2] *Jahrb. f. rom. u. engl. Litt.*, 1862, IV, pp. 166 f.

[3] See Fischer, *Beitr. zur Litt. der Sieben weisen Meister*, pp. 6 and 122 f.

[4] See Ward, *Catalogue of Romances*, II, p. 206.

[5] With the exception of the Latin version (4), which, like **S**, shows a tendency to suppress all names.

name, and so likewise with the sages except in the metrical version (3), where they are known as Eleuzies, Ansiles, Lentulis, Machiladas, Chatone, Epsse, and Charaus. The first two versions of this group — those edited by Cappelli and by Della Lucia and Roediger — do not differ substantially from each other. The Latin version (4) was probably based on some Italian version belonging to the group, but is not a close translation of any one of them. Its author must have been an Italian.[1] The poetical version (3) is the most independent of the four versions comprised in the first subgroup.

The *Amabile* and the *Erasto*, which compose the second subgroup, are in contents very similar. In both the Prince is called Erasto, and the wicked Queen, Aphrodisia. The sages are known as Euprosigorus, Dimurgus, Thermus, Enoscopus, Philantropus, Agathus, and Leucus (with variants). Both agree in making many additions to the original, the chief of which is the inserting of several new stories just before the last story, *vaticinium*.

But the *Amabile* has not enjoyed the popularity accorded the *Erasto*. The *Amabile* survives in only one manuscript (that edited by Cesari, as above), while the *Erasto* has had a vogue second only to that of **H** and **A***. In Italian it has passed through at least thirty-five editions[2] (one of them a poem by Maria Teluccini, Pesaro, 1566), and it has also been translated into French, Spanish, and English. The first French edition recorded is that printed at Lyons in 1564. Cesari (p. cxxi) catalogues nine other editions in French. There appears to have been but one edition of the Spanish translation (Amberes, 1573). The English translation was made from some French text by Francis Kirkman (*The History of Prince Erastus*, London, 1674; also London, 1684).

The parent version of **I** was probably not earlier than the fourteenth century. The source of this parent version must have been some manuscript of **A***.[3]

5. **M**, the *Male* [or *Fausse*] *Marrastre*, is even more anomalous than is the "Versio Italica." The Prince in **M** is called Phiseus, and Marcus, son of the sage Cato, figures prominently; but what

[1] See Mussafia, Vienna Academy, *Sitzungsb.*, LVII, p. 93.

[2] Cesari, *Amabile*, pp. cxxi f., enumerates thirty-eight editions, all except three of which belong either to the sixteenth or to the seventeenth century.

[3] Cesari, pp. cxxxiv f., and Rajna, *Romania*, VII, pp. 369 f.

distinguishes **M** sharply from other versions is its substitution of six new stories (designated by Gaston Paris, *l.c.*, p. xxv, as *filius*, *nutrix*, *Antenor*, *spurius*, *Cardamum*, and *assassinus*) for *puteus*, *senescalcus*, *tentamina*, *Virgilius*, *sapientes*, and *Roma*. The source of **M** Paris believed to be some much mutilated text of **A***.[1] The new stories, which are distinctly inferior to those they displace, were probably, with one exception, the invention of the author. Only three complete manuscripts and a fragment (Berne 41) of **M** are known, all of which belong either to the fourteenth or to the fifteenth century. There is as yet no edition of **M**.

With **M** are to be associated the numerous sequels or continuations of *The Seven Sages*, of which the most important is the *Marques de Rome*.[2] This type originated in Picardy, probably in the first half of the thirteenth century. Johann Alton, who has edited the *Marques*[3] from a manuscript of the Library of Arras (written down by Jehan Damien in 1278), describes ten Old French manuscripts, and Leroux de Lincy mentions two others.[4] None of the stories in the *Marques* are the same as those in *The Seven Sages*, but some of them (as for instance the fifth, which resembles *medicus*[5]) are obviously modeled after them. The *Marques* doubtless grew out of **A***, — according to Alton, with **M** as an intervening stage, but Gaston Paris held that **M** was later than the *Marques* and the rest of the sequels.[6] The *Marques* has, fortunately, not crossed the borders of France.

6. **D***. The "Version Dérimée," a unique French prose manuscript published by Paris as the first of his *Deux Rédactions* (pp. 1–55), is thus called because of the numerous instances of rhyme still discernible in the text, and which establish for it a metrical original.[7] Some of these rhyming passages fall in with **K**, but not all of them. Moreover, the order of stories in **D*** differs from that of **K**. Accordingly **D*** cannot have been based on **K**, but the two doubtless go back to a common source, now lost, which Paris designated as **V**.[7]

[1] For Paris's exposition of the pedigree of **M**, together with a fuller description of that version, see his *Deux Rédactions*, pp. xxiii f.

[2] Others are the *Fiseus* (or *Laurin*), *Cassiodorus*, *Pelẽarmenus*, and *Kanor*.

[3] *Li Romans de Marques de Rome*, Tübingen, 1889.

[4] *Roman des Sept Sages* (with L. Deslongchamps's *Essai sur les Fables Indiennes*), Paris, 1838, p. xliv. [5] See Alton, p. 172. [6] See *Romania*, XIX, p. 493.

[7] See, for the peculiarities of **D*** and its relationship to other versions, Paris, *l.c.*, pp. v f.

D* styles the King Marcomeris, son of Priam, and makes the Prince's mother the daughter of the King of Carthage, as with **K**. As with **K**, also, **D*** lays the scene of the story at Constantinople. It abridges at the beginning, but later elaborates freely. Two independent additions at the end are the attempts of the Queen to escape punishment: one by means of a judicial combat, which is fought between the Prince and her nephew, Frohart; the other by asking of the Emperor, as a last favor, a *toise* (that is, something which may be encircled by the arms) to be burned with her, which being granted, she demands the Emperor himself. Both of the attempts are frustrated by the Prince.

7. **L** comprises all manuscripts of the type of the first Leroux de Lincy text (*Roman des Sept Sages*, pp. 1–76). At least seven Old French manuscripts preserving the **L** tradition either wholly or in part are known to survive,[1] and there is also a metrical version in Catalan (3424 octosyllabic lines rhyming) in a fourteenth-century manuscript belonging to the Library of Carpentras. An edition of the latter, by Mussafia, appeared in 1876 (Vienna Academy, *Denkschriften*, XXV, pp. 151 f.).

The most distinctive characteristics of **L** are its employment of the stories *filia* and *noverca*, and the omission of the stories *vidua* and *vaticinium*. In the employment of the *filia-noverca* feature **L** clearly betrays the influence of **S**, which, except for the reversal of order of *puteus* and *tentamina*, it tracks closely also for the remaining eleven stories. For these eleven stories, however, **L** shows a much closer agreement with **A*** ; indeed, for these stories **L** is textually all but one with **A***. Still, Gaston Paris believed **A*** to be later than **L**, and he was, in consequence, driven to the view that **L** was based on some manuscript of **S**. To explain the difference between **L** and **S** after the eleventh story, Paris conjectured that the author of **L** used a manuscript of **S** which was mutilated toward the end, and that he was obliged, accordingly, to draw on his memory for the concluding stories.[2] There are reasons, however, for discrediting in part Paris's conclusions here, as will be shown below in the discussion of **A***.

[1] These are MSS. Bib. Nat. fr. 189, 1444, 19166, 22933, 24431, Bib. Nat. Moreau 1720, Ars. B. L. fr. 245, and Chartres 620. P. Meyer, in *Bulletin de la Soc. des anc. Textes fr.* for 1894, pp. 39 f., mentions three other manuscripts which he by implication groups with **L**, but his report is not explicit.

[2] Paris, *Deux Rédactions*, pp. xi f.

8. **A*** is for English, French, and Italian, if not, in fact, for the entire Western group of *The Seven Sages*, the most important of all groups. In English it includes all nine of the Middle English manuscripts that have been brought to light; and in French, no less than twenty-one Old French manuscripts.[1] To it also belong three different early Italian versions, two early Swedish versions, a Dutch metrical version, and the Welsh version. And ultimately based on **A***, as has been shown, are all manuscripts of **I**, **H**, **M**, and *Marques*.

The nine Middle English manuscripts of **A*** represent not more than two different versions. These will be discussed at length in the next division of this Introduction.[2]

The Old French manuscripts are all in prose, and apparently represent only one version. Four of these manuscripts (Brussels 9245, Ars. B. L. fr. 283, Bib. Nat. fr. 95, and Cambridge Gg. VI. 28) show a contamination with **L**.[3] A part of MS. Bib. Nat. fr. 2137 was published by Leroux de Lincy in 1838 in the appendices to his *Roman des Sept Sages*, pp. 79–103,[4] and an edition of MS. Bib. Nat. fr. 95 has recently been published by Plomp.[5]

The Italian versions belonging to **A*** are the *Libro dei Sette Savj*, published by A. d'Ancona (Pisa, 1864, pp. 1–94) and preserved in two manuscripts of the fifteenth century; a *Storia favolosa di Stefano*, preserved in a Padua manuscript;[6] and the prose version published by H. Varnhagen from the early fourteenth-century British Museum MS.

[1] These are MSS. Bib. Nat. fr. 93, 95, 1421, 2137, 5586, 20040, 22548, 25545, Bib. Nat. Nouv. Acq. fr. 1263, Bib. Nat. Moreau 1691, Ars. B. L. fr. 246, 283, Brussels 9245, 9433, 10171, 11190, Cambridge Gg. I. 1, Gg. VI. 28, Harl. 3860, St. John Baptist College (Oxford) 102, and Berne 354. For a description of most of these, see H. P. B. Plomp, *De Middelnederlandsche Bewerking van het gedicht van den vii Vroeden van binnen Rome*, Utrecht, 1899, pp. 18 f.

[2] Pp. xxv f.

[3] The story *noverca* has been appended to the first of these. In the second the same change has been made, and in addition *Roma* has been supplanted by *filia*. The last two of the four manuscripts contain seventeen stories each, *filia* appearing as the thirteenth story and *noverca* as the seventeenth. See Plomp, pp. 32 f. See Plomp also, p. 31, concerning a slight contamination with **H** detectable in MS. Bib. Nat. fr. 5586.

[4] The variants of the rest from MS. Bib. Nat. fr. 19166 are given in footnotes to his edition of the latter manuscript, pp. 1–76.

[5] In an appendix to his dissertation, *De Middelnederlandsche Bewerking*, etc., Utrecht, 1899.

[6] Described by Cesari, *Amabile di Continentia*, pp. lviii f.

Addl. 27429.[1] The last two of these agree in substituting for *puteus* a story named by Varnhagen *mercator*. The *Storia favolosa*, in calling the prince *Stefano*, betrays the influence of **I**. All these Italian versions are in prose.

In prose also are the two Swedish versions, one preserved in a fourteenth-century manuscript, the other in a fifteenth-century manuscript.[2]

The Dutch version is in verse, and comprises 4514 lines. It is found in a Brussels manuscript of the fourteenth century. There is an edition of it by K. Stallaert (Gent, 1889).

The Welsh version, *Seith Doethon Ruvein*, a prose redaction, much condensed, purports to have been written by a Welsh priest, Llewelyn. It appears in the famous *Llyfr Coch o Hergist* (Jesus College, Oxford), a manuscript of the fourteenth century, and in four other manuscripts of later execution: Jesus College MS. 3, Peniarth MS. 180, Cardiff MS. 5, and Cardiff MS. 6.[3] An edition based on the Peniarth manuscript, which is a late copy of Jesus College MS. 3, was published by R. Williams in *Selections from the Hengwrt MSS.*, London, 1880, pp. 301–324. An English translation, by G. H. Jones, is printed in the continuation of this volume, London, 1892, pp. 647–662.[4]

[1] *Eine Italienische Prosaversion der Sieben Weisen*, Berlin, 1881.

[2] Both of these were published at Stockholm in 1888 by G. E. Klemming, *Sju vise mästare*, *Samlingar af Svenska Fornskrift-Sällskapet*, XCVI, pp. 113–172 (Version A) and pp. 175–218 (Version B).

[3] On the manuscripts see J. Gwenogvryn Evans, *Report on Manuscripts in the Welsh Language*, Historical MSS. Commission, 1902, pp. 3, 4, 33, 34, 101.

[4] The order of stories in the Welsh version is as follows: (1) *arbor*, (2) *canis*, (3) *aper*, (4) *medicus*, (5) *gaza*, (6) *puteus*, (7) *ramus* [see note on ll. 1689 f.], (8) *Roma-lupus* [see note on ll. 3063 f.], (9) *Virgilius*, (10) *vidua*, (11) *sapientes*, (12) *inclusa*, (13) *senescalcus*, (14) *tentamina*, (15) *vaticinium*, — *avis* being omitted. This order finds nothing closely parallel to it elsewhere. It is nearest, however, to the order of **A***, with which it agrees for the first six stories, the ninth, the eleventh, and the fifteenth. And a comparison of *motif* quite confirms this presumption in favor of a basis for the Welsh version in **A***. The Middle English form of **A***, however, was not used, as is shown by two particulars in *tentamina* in which the Welsh agrees with the Old French as against the Middle English: (*a*) it is at the end of the first year of married life that the wife complains to her mother, and (*b*) the wife, on leaving the table on the occasion of the last test, "went to fetch a knife for her lord." The names of the sages in the Welsh version are Bantillas, Augustus, Lentillus, Malquidas, Catonias, Jesse, and Martinus. The Emperor is called Diocletian, and his first wife Eva; the names of the second wife and the Prince are not given.

The Emperor in **A*** is called Diocletian. The Prince is not named in the Old French and the Dutch versions, but in the English versions[1] he is called Florentine, and in one of the Italian versions (under the influence of **I**) Stefano. As to the name of the cruel stepmother all versions are silent, but the Prince's mother is called in the Middle English versions either Milicent or Helie. The sages are known (as with **K**, **D***, and **L**) as Bancillas, Anxilles, Lentilioune, Malquidas, Caton, Jesse, and Maxencious,[2] with many variations in spelling. The order of stories in **A*** is (1) *arbor*, (2) *canis*, (3) *aper*, (4) *medicus*, (5) *gaza*, (6) *puteus*, (7) *senescalcus*, (8) *tentamina*, (9) *Virgilius*, (10) *avis*, (11) *sapientes*, (12) *vidua*, (13) *Roma*, (14) *inclusa*, (15) *vaticinium*. This order is, for the first eleven stories, the same as that of **L**, with which, as noted above, **A*** is for this part textually almost identical. The order of **A*** is also very near that of **S**; but **A*** preserves a different tradition from that of both **L** and **S** in that it does not contain the stories *filia* and *noverca*. In the omission of these it falls rather with **K** and **D***, but at the same time it differs from them considerably in the order of stories.

The most ancient texts of **A*** are in Old French. At least nine Old French manuscripts belonging to the thirteenth century are known.[3] Besides, the *Marques de Rome*, which itself belongs to the first half of the thirteenth century, was, as pointed out above, inspired by **A***; so that the composition of **A*** can pretty safely be placed in the twelfth century.

The source of **A*** Gaston Paris[4] believed to be **L** and **V** (the hypothetical Old French metrical version), the text to the end of the eleventh story being taken from **L**, and the rest drawn from **V**. This view so far as it concerns **V** is probably correct, but there are grounds for discrediting the theory so far as it concerns **L**. The chief of these is that **L** is obviously composite in nature, preserving in its two parts two comparatively distinct lines of tradition;[5] it is, besides, imperfect

[1] Except **As**, in which both the Emperor and the Prince are known as Diocletian.

[2] The spelling here is that of MS. Cotton Galba E. ix (**C**), which furnishes the text edited in this volume.

[3] The fullest information as to the date of the Old French manuscripts is that given by Leroux de Lincy, *l.c.*, pp. vii f.

[4] *Deux Rédactions*, pp. xviii f.

[5] Moreover, it has not been shown that **S**, upon which Paris assumed **L** to have been based, was older than **A***. Indeed, Goedeke (*Orient und Occident*, III, p. 397) ventured no earlier dating for **S** than the first half of the thirteenth century.

in one of these parts, and is quite illogical in its conclusion. Other grounds are the early vogue of **A*** (not only in French, but also in English, Dutch, Welsh, and even in Scandinavian) and its closer kinship with **K**. Much more plausible, then, than the theory that **A*** was for its first eleven stories drawn from **L** is the theory that **L** for these stories was drawn from **A***. Assuming this to be the case, we may find the source of **A*** in some lost metrical version, perhaps the source of **K** and **D***, and possibly the parent version of the entire Western group of *The Seven Sages*.

TABLE OF STORIES IN *THE SEVEN SAGES OF ROME*[1]

	A*	L	S	K	D*	H	I	M
(1)	*arbor*	*arbor*	*arbor*	*arbor*	*arbor*	*arbor*	—	*arbor*
(2)	*canis*	*canis*	*canis*	*canis*	*canis*	*canis*	*canis*	*canis*
(3)	*aper*	*aper*	*aper*	*senesc.*	*senesc.*	*aper*	*arbor*	*aper*
(4)	*medicus*	*medicus*	*medicus*	*medicus*	*medicus*	*puteus*	*medicus*	*medicus*
(5)	*gaza*	*gaza*	*gaza*	*aper*	*aper*	*gaza*	*aper*	*gaza*
(6)	*puteus*	*puteus*	*tentam.*	*puteus*	*puteus*	*avis*	*tentam.*	*avis*
(7)	*senescalcus*	*senesc.*	*senesc.*	*Roma*	*sapient.*	*sapient.*	*sapient.*	*filius*
(8)	*tentamina*	*tentam.*	*puteus*	*tentam.*	*tentam.*	*tentam.*	*avis*	*vidua*
(9)	*Virgilius*	*Virgil.*	*Virgil.*	*gaza*	*Roma*	*Virgil.*	*gaza*	*nutrix*
(10)	*avis*	*avis*	*avis*	*avis*	*avis*	*medicus*	*inclusa*	*Antenor*
(11)	*sapientes*	*sapient.*	*sapient.*	*sapient.*	*gaza*	*sen.* + *Rom.*	*Roma*	*spurius*
(12)	*vidua*	*noverca*	*vidua*	*vidua*	*vidua*	*amatores*	*vidua*	*cardamum*
(13)	*Roma*	*filia*	*filia*	*Virgil.*	*Virgil.*	*inclusa*	*Virgil.*	*assassinus*
(14)	*inclusa*	—	*noverca*	*inclusa*	*inclusa*	*vidua*	*puteus*	*inclusa*
(15)	*vaticinium*	—	*vaticin.*	*vaticin.*	*vaticin.* +	*vat.* + *amici*	*vaticin.*	*vaticin.*

B. THE ENGLISH VERSIONS

The English versions of *The Seven Sages of Rome* fall into two distinct groups, the Middle English versions and the Early Modern English versions.

The Middle English versions are preserved in nine manuscripts, all belonging to the fourteenth, fifteenth, and sixteenth centuries. Only

[1] The Middle English manuscripts, with the exception of **F**, for which see p. xlix, follow the order of **A***; the later English versions, the order of **H**. For the order of stories in the Welsh version, see p. xxxiii above; for the order in the fragmentary Old French metrical version preserved in a Chartres manuscript, see p. xxviii. — The stories in the *Dolopathos* are as follows: (1) *canis*, (2) *gaza*, (3) *senes*, (4) *creditor*, (5) *viduae filius*, (6) *latronis filius*, (7) *cygni eques*, (8) *inclusa* + *puteus*.

two of these manuscripts (**C** and **R**, which furnish respectively the text and the variants printed in this volume) are copies of the same text. Of the rest, one (**As**) was probably based directly on some French manuscript and hence has no connection with any other English manuscript. The remaining eight manuscripts all find a common source in a thirteenth-century English manuscript now lost. The source of this lost manuscript, as also of **As**, was some Old French manuscript belonging to group **A***. All the Middle English versions are in the octosyllabic couplet.

The Early Modern English versions of *The Seven Sages* have no connection with the Middle English versions, but represent a quite distinct line of tradition, all of them going back to **H**. This group comprises the prose version printed by Wynkyn de Worde, with the many derivatives therefrom, and a Scottish poem by John Rolland of Dalkeith. All of these were printed very soon after their composition.

I. THE MIDDLE ENGLISH VERSIONS

The nine Middle English manuscripts of *The Seven Sages* are as follows:

1. Cotton Galba E. ix (**C**), in the British Museum.
2. Rawlinson Poet. 175 (**R**), in the Bodleian Library.
3. Auchinleck (**A**), in the Advocates' Library at Edinburgh.
4. Arundel 140 (**Ar**), in the British Museum.
5. Egerton 1995 (**E**), in the British Museum.
6. Balliol College 354 (**B**), in the Library of Balliol College, Oxford.
7. Cambridge University Ff. II. 38 (**F**), in the Cambridge University Library.
8. Cambridge University Dd. I. 17 (**D**), in the Cambridge University Library.
9. Asloan (**As**), in the Library of Lord Talbot de Malahide, Malahide Castle, Ireland.

A Brief Description of the Manuscripts. — 1. **C.** MS. Cotton Galba E. ix.[1] *The Seven Sages* occupies folios 25^b to 48^b. It is written in double columns, 47 lines to the column. The text of *The Seven Sages* is complete, comprising 4328 lines. The handwriting is strikingly

[1] See pp. lxvii f. for a more detailed description of **C**.

regular and clear; it belongs, according to the most reliable authorities, to the first third of the fifteenth century. Lines 1 to 134 and 3108 to 4328 are printed in Weber's *Metrical Romances*, Edinburgh, 1810, III, pp. 1 f. and 108 f. **C** furnishes the text for the present edition of *The Seven Sages*, comprising pp. 1–145 of this volume.

2. **R.** MS. Rawlinson Poet. 175 (new number 14667).[1] *The Seven Sages* extends from folio 109[a] through folio 131[c]. It is written in double columns of 44 lines each. The text is incomplete, two folios which should follow the folio numbered 125 having been lost. Moreover, in the binding of the manuscript the two folios which should come just after folio 123 were placed just after folio 125 and numbered 126, 127. **R** is a copy of the same manuscript as that from which **C** was copied, but it differs from **C** in spelling (and occasionally in wording), in the addition of a couplet after l. 2364 (according to the numbering of **C**), in the omission of two couplets (in **C**, ll. 1279–1280 and 2843–2844), and in the omission, pointed out above, of two folios comprising ll. 3673–4022 in **C**. 3974 lines of **R** remain. The manuscript is written in a hand of the middle of the fourteenth century. No edition of **R** has been published, but its variants from **C** are published in the footnotes to this edition, pp. 1–145.

3. **A.** The Auchinleck Manuscript.[2] The text of *The Seven Sages* occupies folios 85[a] to 99[d]. It is fragmentary at both beginning and end; but 2646 lines[3] remain. The date of the manuscript is about 1320.[4] **A** was published by Weber in *Metrical Romances*, Edinburgh, 1810, III, pp. 1–153; it comprises, however, only ll. 135–2779 in this edition, **C** having been used for the remainder. A collation of this edition with the manuscript was published by Kölbing in *Englische Studien*, VI, pp. 443 f. Copious extracts of **A**, together with an analysis of the entire poem, may be found in Ellis's *Specimens of Early English Metrical Romances*, London, 1811, III, pp. 1 f. (the same, ed. J. O. Halliwell, London, 1848, pp. 405 f.). Textually **A** is comparatively pure. Its dialect is Kentish.

[1] See, for a fuller description, pp. lxx f. below.

[2] Described by E. Kölbing, *Engl. Stud.*, VII, pp. 178 f.

[3] Of these the first line, "For þe mede of mi seruise," is omitted in Weber's edition in order to avoid a clash in rhyme with **C**.

[4] See Kölbing, *Arthour and Merlin*, p. lx; Brandl in Paul's *Grundriss*, II, i, p. 653, and the *N. E. D.* under *Benison*, *Boil*, *Boy*, *Grace*, *Hale*, etc.

4. **Ar.** MS. Arundel 140. This, a paper manuscript, belongs, according to Ward (*Catalogue of Romances*, II, p. 224), to the fifteenth century. *The Seven Sages* occupies folios 152 to 165^{b}. The text is fragmentary at both beginning and end, beginning near the conclusion of *aper* and ending shortly after the opening of *vaticinium;*[1] 2565 lines remain. The manuscript is much faded, and in many places illegible, at the end of the *b*-columns and the beginning of the *c*-columns. Single lines have been lost after ll. 618 and 2549; after l. 919 an extra line, without a corresponding rhyme, has been introduced. **Ar** is imperfect also in its meter; the number of lame lines is not small, and there are likewise a good many imperfect rhymes. The dialect is Kentish. No edition has yet appeared.

5. **E.** MS. Egerton 1995.[2] This also is a paper manuscript, written probably in the second half of the fifteenth century. *The Seven Sages* occupies folios 3 to 54^{b}. It is written in single columns, with initials in red and with very regular capitalization. The text comprises only 3588 lines, but is complete. The meter is comparatively good, and the rhyme very regular. The dialect is not strongly marked, but appears to be Kentish.[3] This text has not been published.

6. **B.** Balliol College MS. 354. This manuscript was written early in the sixteenth century,[4] and according to Coxe (*Catalogus*, I, p. 110) is in the hand of John Hyde; the colophon, however, concludes with the words, "Quod Richard Hill," whence we are pretty safe in inferring that Richard Hill was the scribe. *The Seven Sages* begins with folio 18^{a} and ends with folio 54^{b}. The text is complete, in 3708 lines. Abbreviations are few. The rhyme is pretty regular. Sometimes the same rhyme is used for a leash of four or more lines. The dialect is Southern.[5] No edition of the text has been printed, but the Early English Text Society has for several years been advertising the entire manuscript as calling for publication.

[1] The lines in **C** corresponding to the first and last lines of **Ar** are 1041 and 3848. [2] For a general description, see Ward, *l.c.*, II, pp. 218 f.

[3] The representative of Anglo-Saxon *y* is usually *e*, but is occasionally *y*, as in the rhymes *kynne : lynne* (1317–1318) and *wynne : syne* (1635–1636). Occasionally, too, **E** affects a Northern pronunciation, as in *kynge : yonge* (93–94) and *yonge : connynge* (3581–3582).

[4] See articles 31 and 98 of the manuscript.

[5] A few forms in which Anglo-Saxon *y* is represented by *e* are probably to be traced to a Kentish original.

7. **F.** Cambridge University MS. Ff. II. 38 (formerly "More 690"). This is a paper manuscript of about the middle of the fifteenth century.[1] The text of *The Seven Sages* occupies folios 134[a] to 156[d], and is incomplete, folios 141 and 144 having been lost entirely and folio 135 in part; 2555 lines remain. The rhyme is not often incorrect, but unrhythmical lines abound, especially in the first half of the poem. The dialect is somewhat mixed, but is clearly that of some one of the Southern counties. As in **B**, there are traces of a Kentish source. Extracts from **F** are printed in Halliwell, *The Thornton Romances*, *Camden Society Publications*, XXX, pp. xliii f.; Wright, *The Seven Sages*, *Percy Society Publications*, XVI, pp. lxx f.; and Petras, *Über die mittelenglischen Fassungen der Sage von den Sieben Weisen Meistern*, Breslau, 1885, pp. 60 f.

8. **D.** Cambridge University MS. Dd. I. 17.[2] This manuscript belongs to the end of the fourteenth century,[3] and is written on parchment. The text of *The Seven Sages* is complete, but is obviously the work of a careless scribe; no less than thirteen couplets have been vitiated by the loss of one of their lines,[4] and there are other serious textual crudities. The dialect is Southeast Midland, with a liberal intermixture of Northern forms. An edition of **D** was made by Thomas Wright in 1845 (*Percy Society Publications*, XVI, pp. 1 f.). A collation of this edition with the manuscript was published by Kölbing in *Engl. Stud.*, VI, pp. 448 f.

9. **As.** The Asloan Manuscript. This manuscript, according to Varnhagen, who has described it in *Engl. Stud.*, XXV, pp. 321 f.,[5] was written about the beginning of the sixteenth century. *The Seven Sages* occupies folios 167 to 209 inclusive, and comprises about 2800 lines.

[1] See Halliwell, *The Thornton Romances*, London, 1844, pp. xxxvi f., and the Cambridge University Library *Catalogue of Manuscripts*, II, p. 408.

[2] See, for a general description, the Cambridge University Library *Catalogue of Manuscripts*, I, pp. 15 f., and W. W. Skeat, *William's Vision of Piers the Plowman*, *E. E. T. S.*, 1869, XXXVIII, pp. xxiii f.

[3] The *N. E. D.* under *Carol*, *6*, dates the manuscript somewhat later — about 1425; Morsbach, *Mittelenglische Grammatik*, Halle, 1896, p. 9, for some inexplicable reason would place it around 1300.

[4] These are the lines coming immediately after or immediately before lines 1312, 1417, 1696, 1719, 2094, 2293, 2695, 2840, 2960, 3057, 3134, 3365, and 3395.

[5] The manuscript is also described by J. Schipper, *Poems of Dunbar*, Vienna, 1891, Part I, pp. 5 f.

The text is incomplete, the stories *vidua* and *Roma* having been omitted entirely.[1] The rhyme of **As** is good, but the rhythm is often faulty; particularly awkward are certain daring *enjambements*.[2] The dialect is Scottish. A complete transcript of **As**, made by D. Laing in 1826, belongs to the Library of the University of Edinburgh. An extract of 196 lines (the story *avis*) was published by Varnhagen in *Engl. Stud.*, XXV, pp. 322 f., with his description of the manuscript. An edition of the entire poem by the same scholar has for several years been advertised by the Scottish Text Society as "about to appear."

The Interrelation of the Manuscripts. Of the nine Middle English manuscripts, only two — **C** and **R** — are copies of the same text. Five other manuscripts, however, — **A**, **Ar**, **E**, **B**, and **F** — are closely related to each other and to the text reproduced by **C** and **R**, and, together with these two, make up the group which I designate as **Y**.

The close interrelationship of the manuscripts that constitute **Y** may be graphically shown by the following table, the result of a line-for-line comparison for the section which **C**, **R**, **A**, **Ar**, **E**, and **B**[3] have in common,[4] the comparison being restricted to identical lines [5] and similar rhymes.

	(1) **C** = 2064 lines				(2) **R** = 2062 lines		
	Total lines	*Ident. lines*	*Similar rhymes*		*Total lines*	*Ident. lines*	*Similar rhymes*
R	2062	2010	1028	**C**	2064	2010	1028
A	1816	26	338	**A**	1816	26	336
Ar	1916	19	413	**Ar**	1916	19	411
E	1843	11	352	**E**	1843	11	351
B	1932	13	281	**B**	1932	13	279

[1] There are, according to Laing (see his transcript), other lacunæ, but of less moment; among them a lacuna after l. 61, which Laing takes to involve the loss of an entire folio, but which probably amounts to less than ten lines.

[2] As, for example, in the following couplet (ll. 19–20):

> In Rome cite than was thar sevyne
> Sagis, the wisest vndir hevyne.

[3] **F**, owing to the radical irregularities which characterize that part of its text which corresponds to the section used for this comparison, is excluded from the table.

[4] That is: for **C**, ll. 1041–3104; for **R**, ll. 1041–3102; for **A**, ll. 963–2778; for **Ar**, ll. 1–1916; for **E**, ll. 949–2791; for **B**, ll. 933–2864.

[5] In the numbering of identical lines account is taken of any differences in word-order, but not of differences in spelling.

(3) **A** = 1816 lines

	Total lines	*Ident. lines*	*Similar rhymes*
C	2064	26	338
R	2062	26	336
Ar	1916	234	722
E	1843	125	636
B	1932	116	537

(4) **Ar** = 1916 lines

	Total lines	*Ident. lines*	*Similar rhymes*
C	2064	19	413
R	2062	19	411
A	1816	234	722
E	1843	169	746
B	1932	137	646

(5) **E** = 1843 lines

C	2064	11	352
R	2062	11	351
A	1816	125	636
Ar	1916	169	746
B	1932	83	558

(6) **B** = 1932 lines

C	2064	13	281
R	2062	13	279
A	1816	116	537
Ar	1916	137	646
E	1843	83	558

This table clearly demonstrates a close kinship between the seven manuscripts concerned. It will be shown later that **F**, also, is for a large part of it very near to these manuscripts. But despite such close kinship as is here demonstrated, no one of the seven manuscripts is based on any other member of the group; all go back to a common Middle English source, now lost, which I designate as **y**.

Of the remaining two manuscripts, one, **D**, though it differs from **Y** considerably in *motif* and quite radically in wording, seems nevertheless to be nearly related to **Y**. But it cannot have been based on any one of the manuscripts that make up **Y**, since it is in some respects more faithful than any of them to the Old French source. Accordingly, we have to assume that its source was the manuscript (or some derivative therefrom) upon which **y** was based, — a manuscript, therefore, which is the parent of all except one of the Middle English manuscripts. This lost manuscript — the source of **C**, **R**, **A**, **Ar**, **E**, **B**, **F**, and **D** — I designate as **x**.

As was probably drawn directly from the French. This I have been unable to establish conclusively, but there is no substantial evidence of a basis upon any other one of the extant Middle English manuscripts.

The grounds for these generalizations, and further details as to the mutual relations of the Middle English manuscripts, may best be presented in a consideration of each of the manuscripts separately. I first consider the manuscript which has served as the basis of the text edited in this book.

1. **C**. Both Petras[1] and Kölbing[2] held **C** to represent a distinct version of *The Seven Sages*, a translation made directly from the Old French and related with other Middle English manuscripts only through a common Old French source. That this view is erroneous, however, a glance at the table given above will show; for it is inconceivable that two quite independent translations should have, in a total of less than two thousand lines, 26 identical lines and 338 similar rhymes.[3] Such close agreement clearly contradicts any theory of independent translation; it indisputably proves a near relationship between **C** and the rest of **Y**.

The exact nature of this relationship, however, does not at once appear. The tabular evidence would indicate either that **C** was based on some other one of the manuscripts included in the table, or that these manuscripts were based directly or indirectly on **C**, or that they are related with **C** through a common source.

One naturally thinks first of all of a basis for **C** in **R**; but it is shown below, in the section on the Cotton-Rawlinson redaction,[4] that the two go back to a common source, the lost manuscript **cr**. That **C** was not based on any of the other manuscripts of **Y** is established by the circumstance that in several instances **C** is more faithful to the Old French than is any one of them. For example, in l. 3264 **C** reads *Hungeri* in accord with **A*** and **K**, while the other Middle English manuscripts substitute either *Pletys* or *Poyle*. Again, ll. 3039–3042 faithfully reproduce the Old French (see note to ll. 3039–3042), while the other related manuscripts are silent here. Other passages in which **C** is unique in its fidelity to the French are pointed out in the notes to ll. 2988, 3612, 3765–3768, and 4195–4196. And further evidence supporting this conclusion is afforded by the numerous passages (see note to l. 1189) in which **C** falls in with **F** as against other manuscripts; for a basis of **C** upon **F**, in the light of the latter's radical peculiarities, is entirely out of the question. It is quite clear, then, that **C** was not derived from any other of the Middle English manuscripts that have been preserved.

It is also easily demonstrated that no other of the Middle English manuscripts was based on **C**; for there is not one of them save **R**

[1] *Über die mittelenglischen Fassungen der Sage von den Sieben Weisen Meistern*, p. 21. [2] *Engl. Stud.*, VI, p. 442.

[3] These are the figures for **C** and **A**; for **C** and **Ar** the number of similar rhymes is even larger. [4] Pp. lxvi f.

(whose relation to **C** is discussed later[1]) that is not in one or more passages closer to the French than is **C**. Thus in *medicus*, **C** is the only one of the Middle English manuscripts, save **R**, that omits mention of the burning of the nephew's books, a feature which is constant in the French versions; so, likewise, in omitting the name of the tower — *Cressent* — in *Roma*. Moreover, there are in **C** a number of additions (among them ll. 1335–1342, 1520–1526, 2537–2544, 2595–2600, 3886–3892, 3909–3922) of which there is no trace in any other text.

We are, accordingly, driven to the conclusion that **C** is related to **A**, **Ar**, **E**, **B**, and **F** through some Middle English manuscript which was either **y** or a copy of **y**, and that it reproduces this manuscript in a few particulars more faithfully than do any other of the manuscripts that go back to it.

2. **R.** The Rawlinson manuscript, as the tabular statistics make obvious, is merely a copy of the text preserved in **C**. It is in an earlier hand than **C**, but **C** was not copied from it; neither was **R** copied from some manuscript of which **C** was a faithful transcript; but the two are independent copies of the same original, cr. — For further particulars concerning the relation of **R** and **C**,[2] see below, pp. lxxi f.

3. **A.** The oldest of the Middle English manuscripts is the Auchinleck. This manuscript is in the Kentish dialect — the dialect, in all probability, in which the immediate source of **Y** was written — and doubtless reflects better than any other manuscript the phonology and the inflections of this parent version (**y**). In wording, too, **A** must be nearer to **y** than is any other of the manuscripts. In some instances, indeed, it reproduces the very words of the French; as, for example, in l. 666, "Deu vous doint bonjour" = **L** 15, "Diex vos doint bon jor" (where **B** 652, "Deux vous garde bonjour," is the only other manuscript which approximates **A**), and l. 743, "in pount tournis" = **L** (**A***) 17, "sur le pont torneiz" (where other manuscripts employ an English phrasing). Other and perhaps better evidence of **A**'s fidelity to its source is found in the comparative table of lines and rhymes given above, in which it is shown that, with two exceptions,[3] all the manuscripts

[1] Pp. lxxi f.

[2] **R** being merely a copy of **C**, it will be unnecessary in the rest of this section to differentiate between the two. When mention is made of **C**, it may be understood that what is said of it holds also for **R**.

[3] **C** and **R** in such a comparison must, of course, count as one.

there taken account of have more in common with **A** than with any other manuscript.

But that **A** was not the source of **Y** is proved by its omission of sundry passages found both in other members of **Y** and in the Old French. This abridgment is most violent in the conclusions to certain tales — in particular, *aper*, *gaza*, *Virgilius*, *avis*. Thus **A** has nothing corresponding to **C** 1041–1058 (= **Ar** 1–20, **E** 949–968, **B** 933–948, **L** (**A***) 25), nor to **C** 2370–2376 (= **Ar** 1280–1288, **E** 2204–2222, **B** 2244–2252, **L** (**A***) 55), while against **C** 1472–1490 (= **Ar** 456–479, **E** 1401–1426, **B** 1393–1420, **L** (**A***) 34) it has only six lines, 1387–1392.[1]

[1] An illustration of this fault of **A** may be given by the citation of **A**, **Ar**, and **L** (**A***) for the last of the passages alluded to.

Ar 456	Loude þei gonne on hym to crye,	**L** 34 Chascun li escria:
	And saide, "Lentylyon, kyþe þy mastry,	Ha! mestre, or pansez de
	Helpe þy disciple at þis nede."	vostre deciple.
	Þe mast*er* a-lyȝt þo of his stede,	. . . et descent de son cheval.
460	And grete þe Emp*erour* on his kne.	. . . et s'en vient devant
	Unneþe wold he hym see.	l'emperèur, si le salue: . . .
	Þe Emp*eroure* saide, "Þou fals man,	Li emperères respont au
	Be hym þat al men-kynde wan,	salu qui li a dit: Ja dex ne
	Þou art fekell and fatour*e*,	vos beneie.
465	Losenger*e* and eke trayto*ure*."	
	"A, why, syr, leue lord?	Avoi! fet messires Lan-
	So nas I neuer*e*, saue þy word.	tules, pourcoi dites vos ce?
	Syr, þy gentyll wyue late us her*e*,	Ge le vos dirai, fait li
	And w*ith* goddes helpe we schull us skor*e*."	emperères, je vos avoie baillie mon fil à aprendre
470	"I ȝow toke my son to loke	et à endoctriner, et la pre-
	And for to tech hym on boke,	mière doctrine que li avez
	And þou first bygan to tech,	faite, si est que vos li avez
	By-nome his tong *and* his spech,	la parole tolue; l'autre qui
	And tauȝt hym sith w*ith* mor*e* stryf,	veult prendre ma fame à
475	For to nyme forth my wyf.	force. Mes ja Dex ne vos en
	ȝe schull wite þeir*e*-of nouȝt;	doint joir; et bien sachiez
	Bot when he is to deþe brouȝt,	que tantost comme il sera
	I schull dampne þe *and* þy feren	morz, vos morroiz apres, et
479	To drawe *and* honge by þe swyren."	seroiz destruit ensement.

The lines corresponding to this in **A** are the following (1387–1392):

And th' emperour wel sone he fond:
He gret him faire, ich understond.
Th' emperour saide, "So God me spede,
Traitour, the schal be quit thi mede!
For mi sones mislerning,
Ye schulle habbe evil ending!"

This proves that neither **C**, **Ar**, **E**, nor **B** was based on **A**. **F**, for these passages, is either fragmentary or badly garbled, so that nothing can be inferred from them as to its history; but it will be shown later, under the discussion of **F**, that this manuscript, too, was not based on **A**. As for **D** and **As**, some details in which each of them is alone in its loyalty to the Old French establish also that neither one of them was derived from **A**.

That **A** was not based on any other extant Middle English manuscript goes without saying, for it antedates all of them. It is likewise not to be believed that **A** was based on any manuscript older than itself of which some one of the extant manuscripts is a transcript; the expressions cited above in which **A** is alone in its fidelity to the Old French contradict any such theory.

Our conclusion must be, then, that **A** goes back to **y** independently of all other known manuscripts, and that it has had no direct influence on any other one of them. In both incident and phrasing it is, as will appear below, nearest to **Ar**, but there is no conclusive evidence that this nearness is traceable to any contamination of the two manuscripts.

4. **Ar**. The Arundel manuscript, like the Auchinleck, is fragmentary, but is nevertheless one of the most important of all the manuscripts that have been preserved. It is probably a hundred years younger than **A**, and is upwards of fifty years younger than **R**; yet in its fidelity to **y** it yields only to **A**, and that only in the body of the stories, for in the transitional parts, as has been shown, **A** sometimes abridges freely. **E**, **B**, and **C** unite with **Ar** in retaining most of the passages omitted by **A**, but all three of these manuscripts exhibit features of their own which are obviously not traceable to **y**. **E** abridges often, as will appear below; **B** freely alters rhyme and word-order, and sometimes makes changes in *motif;* while **C** makes a number of slight additions and is otherwise independent, at times, in both phrasing and incident. **F**, though in all probability very close to **y** in the second half, is for the first half the most garbled of all the Middle English manuscripts. **Ar**, in contradistinction to these, rarely has an incident peculiar to itself or even a couplet, but is almost invariably paralleled, whether in content or in wording, by one or more of the nearly related manuscripts. In the first 1900 lines it adds only one couplet, ll. 1871–1872.

When **Ar** is paralleled by only one other manuscript, this manuscript is usually **A**. Thus **Ar** 552, "I wyll become wode and wylde," finds

nothing closely corresponding to it in any other text save **A** (l. 1462), which is identical with it; so **Ar** 668, "þane cam he rynnyng as a lyuarde" = **A** 1580, "And he com als a leopard"; **Ar** 676, "Behote heme pens a pours full" = **A** 1588, "Bihote hem pans an handfolle"; **Ar** 1518, "To loude þou spake þy Latyn" = **A** 2396, "Al to loude thou spak thi Latin," — none of which find any close correspondence in any of the remaining manuscripts. Such agreements with **A** go far toward confirming the theory of **Ar**'s nearness to **y**. Nor are certain agreements of **Ar** with **E** against all other manuscripts contradictory to this theory; they merely indicate that **E** is probably for the passages concerned near to **y**.

As to the relationship of **Ar** to other manuscripts, it has already been shown that despite its nearness to **A** it could not have been based on **A**, since it reports faithfully certain passages which **A** omits. Neither could it have been based on **C**, since **Ar** in various places is nearer to the Old French[1]; nor on **E**, since **Ar** falls in with **A**, **C**, and **B** in reproducing sundry lines which **E** discards (see below); nor, finally, on **B**, since **B** was of later composition. And that **Ar** was not based on **F**, **D**, or **As** is too obvious to require any demonstration.

It is not so easy to show that some one or more of the manuscripts were not based on **Ar**, but this would seem to follow from the circumstance that **Ar** exhibits a few features peculiar to itself, — for example, the rhymes to ll. 171–172, 227–228, 463–464, etc., and the spelling *Julius* and *July* in *Roma* where all other manuscripts better preserve the *Genus* and *Jenvier* of the French.

5. **E**. The Egerton manuscript is, happily, complete, but its value is somewhat impaired by the rather frequent slight omissions it makes. Among single couplets omitted are the following: after l. 996 (= **C** 1083–1084), after l. 1024 (= **C** 1111–1112), after l. 1400 (= **C** 1469–1470), after l. 1500 (= **C** 1581–1582), after l. 1530 (= **C** 1625–1626), after l. 1558 (= **C** 1655–1656), after l. 1578 (= **C** 1679–1680); and after l. 2472 (= **C** 2679–2690) several couplets have been lost.

Except for these omissions, however, the scribe of **E** adhered to his original rather slavishly. He rarely varied either incident or rhyme, as appears clearly enough from the comparative table of lines placed in

[1] See the present editor's dissertation, *A Study of the Romance of The Seven Sages of Rome with Special Reference to the Middle English Versions*, Baltimore, 1898, p. 56.

evidence above. The most striking variation is that made just before the end, beginning with l. 3561, for which see the note on ll. 4325 f. of this edition.

E, then, must be grouped with **A** and **Ar** as one of the manuscripts nearest to **y**.

Its nearest relationship, as the comparative table indicates, is with **Ar**; its next closest relationship, with **B**. After **Ar** and **B** it is nearest to **A**. The tabular statistics given above do, indeed, seem to indicate that **E** is nearer to **A** than to **B**; but this seeming discrepancy is explained by the greater freedom exercised by **B** in the change of word-order, which affects rhyme as well as the identity of the line otherwise. And a comparison of incident and phrasing is conclusive in establishing a nearer relation to **B**. In *senescalcus*, for instance, where **A**, **C**, and **D**, in agreement with the Old French, report that the king at the beginning of the story despised women, according to **E**, **Ar**, and **B** he took great delight in women. So also there are occasional couplets which are peculiar to **E**, **Ar**, and **B**; among them the following for the first fifty lines: **E** 965–968 (= **Ar** 17–20, **B** 945–948) and **E** 977–980 (= **Ar** 29–32, **B** 959–962).

But despite its nearness to **Ar**, **B**, and **A**, **E** cannot have been copied from any one of them. That it was not based on **Ar** is established by its preserving certain lines which **Ar** is alone in omitting (*e.g.*, **E** 987–988, 1621–1622, 1809–1810). That it was not based on **B** is obvious from the rhyme evidence given in the statistical table. And that it was not based on **A** was demonstrated under the discussion of **A** by the citation of passages preserved by **B** but arbitrarily omitted by **A**. The deriving of **E** from any other of the Middle English manuscripts is put out of the question by the tabular evidence adduced at the outset.

It is also certain that no other Middle English manuscript was based on **E**. For **A**, **C**, and **D** antedate **E**, while **Ar**, **B**, and **F** all at some point exhibit greater fidelity to the lost originals. Perhaps **E** and **B** were transcribed not directly from **y**, but from a manuscript intermediate between them and **y**.

6. **B**. The Balliol manuscript, next to the Cotton and Rawlinson manuscripts, is the fullest and longest of all Middle English manuscripts,—this, however, in the main not because of independent additions so much as because of the avoidance of such curtailments as characterize **A** and **E**. Still **B** does occasionally make independent additions: in

the first thousand lines of the passage from which the tabular statistics were drawn it has 16 couplets which do not appear elsewhere; and occasionally the addition is of even more moment, as in ll. 1693 f., where **B** reports that the steward is put to death by pouring molten silver and lead down his throat.

But the most characteristic feature of **B** is the large number of trifling alterations in phrasing and in word-order. This is to be accounted for, in part, by the scribe's effort to improve the rhythm of lines which, owing to the loss of inflections, had by the time at which he wrote — the sixteenth century — become imperfect; in part, to a timid effort to adjust the phraseology and word-order to the usage of his time.

The relationship of **B** to other manuscripts is not very obvious. The comparative table near the beginning of this section seems to indicate a closer relationship with **Ar** and **A** than with any other manuscripts. But a comparison on the basis of slight omissions and additions tends to contradict this, and points to **E** as being nearest to **B**. In almost every instance in which **B** agrees in an addition or an omission with any other manuscript, this manuscript is **E**. To be specific, there are in the first thousand lines of the constant element in **Y** (= **B** 933 f.) a total of ten such variations, of which nine are in agreement with **E**. There are also certain minor details which **B** and **E** have exclusively in common.[1]

But **B** was not derived from **E**, since it retains certain couplets which were omitted by the scribe of **E** but which are, except for this, constant in **Y**. Among these are **B** 1007–1008 (= **C** 1111–1112, **A** 1019–1020, etc.), **B** 1391–1392 (= **C** 1469–1470, **A** 1385–1386), **B** 1533–1534 (= **C** 1625–1626, **A** 1500–1499), and **B** 1589–1590 (= **C** 1679–1680, **A** 1549–1550). That **B** was not based on either **A** or **Ar** has already been shown. That it was not based on any other one of the manuscripts is too patent to justify an attempt at demonstration.

That no one of the remaining manuscripts was drawn from **B** is established by **B**'s posteriority in date and by the abundance of slight variations (as, for instance, the additions mentioned above) which characterize it.

7. **F**. Before entering upon a discussion of the relationship of **F** (Cambridge University MS. Ff. II. 38) to other manuscripts, it will be well to state briefly some of the peculiarities of the manuscript.

It has been pointed out under the brief description of the Middle English manuscripts that the text of **F** is fragmentary, and comprises

[1] See the present editor's *Study of The Seven Sages*, p. 59.

only a little upwards of 2500 lines. The fewness of lines in **F**, however, does not arise so much from its fragmentary condition — for **F** contains all or parts of fifteen stories — as from a radical abridging of the first eleven stories. The introduction and the first eleven stories comprise in **F** only 1439 lines, while the last four stories comprise 1116 lines, or more than **E** or **B** for the corresponding passages.

Even more noteworthy than this abridgment of stories are the substitution for *senescalcus* and *Virgilius* of two new stories (for which see the notes to ll. 1689 f. and 2159 f.) and, coincident with this, a sweeping change in the order of stories. Only eight stories (1, 3, 5, 10, 11, 13, 14, 15) retain their usual order; the two new stories take the places (7 and 9) of the stories they supplant; and, for the rest, 2 changes place with 8, 4 with 12, 6 with 2, 8 with 4, and 12 with 6, — with the result that the order of stories in **F** is: (1) *arbor*, (2) *puteus*, (3) *aper*, (4) *tentamina*, (5) *gaza*, (6) *vidua*, (7) *The Riotous Son*, (8) *canis*, (9) *The Squire and his Borrow*, (10) *avis*, (11) *sapientes*, (12) *medicus*, (13) *Roma*, (14) *inclusa*, (15) *vaticinium*.

In the content of the first eleven stories, owing to the compression to which they have been subjected, there are naturally many minor variations from the usual version. These are partly in the nature of omissions; as in *arbor* (which comprises only 16 lines), where no mention is made of the merchant's journey, nor of the trimming away of the branches of the old tree; and in *sapientes*, where the account of Merlin's interpreting the stranger's dream is omitted. There are also a number of striking alterations and additions. Thus *aper* deals with a swineherd who, having lost one of his flock, fears to return to his masters, and has climbed a tree and is eating some acorns when the wild boar comes up; *puteus* substitutes for the curfew law a law according to which any husband found away from home at night with any other woman than his wife must be stoned to death; *tentamina* adds a fourth trial of the husband, in the killing of his hawk; *avis* makes the paramour a priest, and records that the wife was put to death by her enraged husband; and *vidua* reports that there was only one thief which the knight was to watch, and adds to the mutilations of the husband's corpse the cutting off of two fingers.[1]

[1] For a more detailed presentation of the peculiarities of **F**, see the editor's *Study of The Seven Sages*, pp. 64–66.

How to account for such freedom in **F** is not at once clear. One would think of a basis for the first eleven stories in oral accounts; but this is rendered extremely improbable by the fact that throughout this part there is frequent agreement in rhyme, and now and then agreement in whole lines, with other Middle English manuscripts.[1] Or, again, it might be supposed that **F** was made from some very fragmentary manuscript, but there is no substantial basis for this supposition, and the changed order of stories is entirely against it. The most plausible theory is that the redactor of **F** had before him a complete manuscript, which for some reason — possibly to conceal his source — he arbitrarily altered for the first eleven stories, and then, growing weary of his task, reproduced, for the rest, practically what he found.

Accept this explanation, and the problem of **F**'s relationship becomes very simple; for if the variations of the first part of the text are attributable to the scribe of **F**, this part is of little value for purposes of comparison, and we are accordingly restricted to the last part as the basis for investigation.

For this part **F** presents comparatively close textual agreement with **E**, **B**, **C**, **A**, and **Ar** (the last two unhappily fragmentary here). No single important detail and but a very small percentage of the rhymes have been changed, while lines identical with lines in one or more of the rest of the manuscripts are numerous. This agreement is closest with **Ar**, and next in order with **E**; thus, for the 845 lines (**F** 1440–2285) which **F**, **Ar**, and **E** have in common, **F** has only 53 lines identical with lines in **E**, but 116 identical with lines in **Ar**. Again, for this section, **F** preserves in agreement with **Ar** 26 couplets which do not appear in **E**. And there are a few passages in which **F** agrees only with **C**, in some of which passages, it should be noted, **F** and **C** are nearer to the Old French than are any of the rest of the Middle English manuscripts (see the note to l. 1189). In the light of these agreements with **C** it is impossible to derive **F** from **A**, **Ar**, **E**, or **B**. Neither can we derive **F** from **C**; that is precluded by the agreement of **F** with **Ar** and other manuscripts where **C** is free.[2] We must conclude, then, that **F** was

[1] Some of the lines for the first eleven stories of **F**, which are identical with lines in other manuscripts are 5 (= **C** 9), 10 (= **B** 8), 69 (= **E** 61 and **B** 69), 133 (= **A** 157), 146 (= **A** 176), 151 (= **B** 165), 908 (= **A** 2566), and 1314 (= **A** 2355).

[2] See, for instance, the notes to ll. 2537–2544, 2595–2600, 3164–3170, 3443–3446, 3886–3892, 4009–4012, 4133–4136, etc.

based on **y** independently of any other extant manuscript; and, conversely, in view of **F**'s mutilations of its original, that no other of the extant Middle English manuscripts was based on it.

8. **D** (Cambridge University MS. Dd. I. 17) is even freer than **F**; but unlike **F**, it is free throughout its entire extent.

Among the peculiarities of **D** are the following:

(1) The queen, known in **Y** as Milicent (or Ilacent), is called Helie (or Elye); (2) in *canis*, the knight, after learning the truth about his greyhound, drowns himself in a fish pool in his garden; (3) in *medicus*, the barrel incident is omitted; (4) likewise, in *gaza*, the accounts of the finding of the headless body and of the subsequent efforts to identify it are omitted; (5) in *Virgilius*, Merlin is substituted for Virgil; (7) in the same story, the entire first episode — that of the image with the arrow — is omitted; (8) in *sapientes*, the finding of the child Merlin and the incident dependent thereon are omitted; (9) in the same story, after all the sages have been slain and the caldron is clear, Merlin and Herod ride outside the city gates and Herod regains his sight; (10) in *Roma*, there are three heathen kings instead of seven; (11) in *vaticinium*, the father and the son at the beginning of the story are on their way to visit a hermit on an island in the sea; (12) in the same story, the city to which the father comes in his distress is "Plecie."

It was because of such abundant deviation from the typical Middle English version of *The Seven Sages* that Wright[1] and Petras[2] held that **D** had its immediate source in some Old French manuscript and was unrelated to any other Middle English manuscript. And this view does seem to derive some support from the variations just cited, for three of the twelve features enumerated as peculiar to **D** among Middle English manuscripts are, nevertheless, found in the Old French. In explanation of these agreements with the Old French it is necessary to assume either that **D** is unrelated to other Middle English manuscripts save through the French, or that it was based on some Middle English manuscript nearer to the Old French than are any of the rest of the Middle English manuscripts known to us.

That the latter of these two theories is the correct one is established, I believe, by certain textual parallels between **D** and the manuscripts belonging to group **Y**. Between **A** and **D**, for example, there are, for

[1] *Percy Society Publications*, XVI, p. lxviii.

[2] *Über die mittelenglischen Fassungen, u. s. w.*, pp. 44 f.

the section which the two have in common, the following parallel passages:

D	A
When on levede, anothir tooke. (160)	Whan o maister him let, another him tok. (189)
By God, maister, I am noght dronken, Yf the rofe his nouȝt sonken. (209–210)	Other ich am of wine dronke, Other the firmament is i-sonke. (211–212)
Hym byfel a harde caes. (222)	Ac sone hem fil a ferli cas. (222)
And to have anothir wyf, For to ledde with thy lif. (231–232)	Ye libbeth an a lenge lif: Ye scholde take a gentil wif. (227–228)
A good childe and a faire, That sal be oure bothe ayere. For sothe, sire, I hold hym myn, Also wel as thou dost thyn. (267–270)	Hit is thi sone, and thin air; A wis child, and a fair. For thi sone I tel mine, Alse wel als tou dost thine. (283–284, 289–290)
Than sayd mayster Baucillas, "For soth this his wondir cas: Tharefore take counsel sone What his best to don." The childe answerd ther he stood, "I wyle gyf ȝou counsel good; Seven dayes I mot forbere That I ne gyf no answere." (360–363, 368–371)	Than seide master Bancillas, "Here is now a ferli cas! Counseil we al herupon How that we mai best don." Than seide the schild, "Saunz fail, Ich you right wil counseil. This seven daies I n'el nowt speke; Nowt a word of mi mowht breke." (371–378)
Thus they were at on alle, And wenten agayen into the halle. (388–389)	With this word, thai ben alle Departed, and comen to halle. (401–402)
By hym that made sone and mone, He ne hade nevere with me done. (464–465)	I swere bi sonne and bi mone With me ne hadde he neuer to done. (451–452)
Also mote bytide the As dyde the fyne appul-tre. (582–583)	Ase wel mot hit like the Als dede the pinnote tre. (543–544)
That knave kest hym fruyt y-nowe, And clam a-doune fra bough to boghe. (972–973)	He kest the bor doun hawes anowe, And com himself doun bi a bowe. (921–922)
And rent hys wombe with the knyf, And bynam the bore hys lyf. (982–983)	The herd thous, with his long knif, Biraft the bor of his lif. (933–934)

D

"A! sire," quod mayster Ancilles,
"God almighty send us pees!"
(1018–1019)
That ȝe bytyde swilk a cas
As bytyde Ypocras,
That slow hys cosyn withouten gylt.
(1026–1028)
With my lorde for to play.
(1100)
Oppon a day thay went to pleye,
He and hys cosyn thay twey.
(1118–1119)
And mad hym myry, and spendid faste,
Al the wylle that hit wolde laste.
He that lokyd the tresour,
Come a day into the tour.
(1220–1223)
Bot hastilich smyt of my hede.
(1255)
Byfore the dore, as I ȝow telle,
Thare was a mykyl deppe welle.
(1381–1382)
To do thy wyl by a-night,
Yf I schal helle the aryght.
(1546–1547)
Now he slakys to lygge above;
I wyl have another love.
(1686–1687)
Er the myrrour be broght a-doune,
And than gyf us oure warrysoun.
(1906–1907)
And dolvyn a lytyl withinne the grounde,
And the tresour was sone founde.
(1952–1953)
The ton sayed, "Sire emperour,
Undir the pyler that berys merour."
(2002–2003)

A

Than saide maister Ancilles,
"For Godes loue, sire, hold thi pes!"
(977–978)
On the falle swich a cas
Als fil on Ypocras, the gode clerk,
That slow his neveu with fals werk.
(994–996)
With mi louerd for to plai.
(1083)
So bifel upon a dai
He and his neveu yede to plai.
(1113–1114)
And beren hit hom wel on hast,
And maden hem large whiles hit last.
Amorewe aros that sinatour,
And sichen to-bregen his louerdes tour.
(1265–1268)
And hastiliche gird of min heued.
(1299)
But thou me in lete, ich wille telle,
Ich wille me drenchen in the welle.
(1463–1464)
Haue womman to pleie aright,
Yif ye wil be hol aplight.
(1577–1578)
Ich moste have som other love!
Nai, dowter, for God above!
(1753–1754)
Who might that ymage fel adoun,
He wolde him yif his warisoun.
(2029–2030)
And ther thai doluen in the gronde;
A riche forcer ther thai founde.
(2079–2080)

Than saide the elder to the emperour,
"Under the ymage that halt the mirour."
(2091–2092)

D	A
" Gladlich," sayed scho, " The bettyr yf hyt wylle bee." (2287–2288)	Bletheliche, sire, so mot ich the, So that ye wolde the better be. (2337–2338)
And hadde seven clerkys wyse. (2293)	He hadde with him seuen wise. (2343)
Who so anny swevene by nyght, O morne when the day was bryght. (2296–2297)	That who that mette a sweven anight, He scholde come amorewe, aplight. (2349–2350)
Hyt was a knyght, a riche schyreve, That was lot hys wyf to greve. He sate a daye by hys wyf, And in hys honde helde a knyf. (2471–2474)	" Sire," he saide, " thou might me leue, Hit was a knight, a riche scherreue. So, on a dai, him and his wif Was i-youen a newe knif." (2563–2564, 2569–2570)
Bot sayed for non worldlys wyne Schulde no man parte hom a-twyne. (2487–2488)	The leuedi saide, for no wenne, Sche ne wolde neuer wende thenne. (2581–2582)
In hyr hoond scho took a stoon, And knockyd out twa teth anoon! (2601–2602)	" Than wil ich," she saide, and tok a ston, And smot hem out euerichon. (2713–2714)[1]

Some of these agreements are, in all probability, merely accidental, but not all of them; it is highly improbable that two independent translations should have, in a total of 2500 lines, four lines identical and upwards of forty similar rhymes.[2]

In the light of these agreements, then, and in view of the rarity and insignificance of the situations which **D** has in common with the French as against the remaining Middle English manuscripts, it can hardly be held that **D** represents an independent translation from the Old French. The evidence adduced seems to warrant no other conclusion than that

[1] For a fuller list of such textual parallels between **D** and **A**, and for a partial list of the parallels between **D** and **E**, see the editor's *Study of The Seven Sages*, pp. 78 f.

[2] That is, one similar rhyme out of every thirty couplets. The percentage is much larger for the first hundred lines of **D**: a comparison of **D** with **E** for these lines shows one identical line and eight similar rhymes, or one similar rhyme to six couplets.

D and **Y** have a common Middle English source, a manuscript now long since lost.[1]

This source could hardly have been **y**, since the manuscripts composing **Y** differ but slightly despite the fact that each of them goes back to its source independently of all other members of the group. Consequently we must assume for **D** and **y** a basis in one and the same Middle English translation of the French, a manuscript which I designate as **x**.

9. **As.** The relationship of the Asloan MS. to other English manuscripts is even more difficult to determine than is that of **D**. For **As**, while it agrees in a number of instances with the Old French as against the remaining Middle English manuscripts, exhibits an even larger number of situations in which it differs from both Middle English and Old French: it is, in brief, the most free of all the English manuscripts.

A comparison with other Middle English manuscripts and the Old French **L** (**A***), **K**, **D***, and **H**, made on the basis of the first 600 lines, reveals the following details peculiar to **As**:

(1) The Queen dies when the Prince is three years old; (2) the sages are introduced in the following order, their names being spelled as indicated: Bantillas, Aunxullus, Lentalus, Catone, Malcome, Ampustinus, Cratone; (3) the sages call together masons and have them build the hall in which the Prince is to be taught; (4) the Emperor, when he is advised by his barons to marry again, says that he is already old and that marriage might shorten his life; (5) Bantillas accompanies the Prince to court; (6) as soon as it develops that the Prince will not speak at all, the Emperor asks Bantillas if the child has become dumb, to which Bantillas replies that he spoke well enough that morning; (8) the burgess in *arbor* is called Cornele; (9) Bantillas, in the introduction to *canis*, reminds the Emperor that the Prince's offense is not by Rome's laws a capital offense, since the Queen was not a maid.

The same 600 lines have no details in which **As** agrees with the Middle English against the Old French, but they have the following details in which **As** agrees with the French as against the rest of the Middle English manuscripts:

(1) The Emperor seals the message he sends to the sages with his own ring (not in **A***, **K**, and **D***, but in **H**); (2) the Prince, on approaching the

[1] The agreement of **D** with the Old French as against all the members of group **Y** precludes, of course, the deriving of **D** from any of the extant Middle English manuscripts.

royal palace, bows courteously, but is silent; the Emperor conducts him to a hall of state and asks him how he is pleased with the sages; (3) the Empress, on hearing of the arrival of the Prince, fits herself out in royal manner and proceeds, accompanied by her maids, to the hall of state; (4) arrived at the hall of state, the Empress learns of the child's persistent silence;[1] she asks that she be allowed to try to make him speak, and so leads the Prince away, against his will, to her chamber; (5) in *arbor*, the fruit of the pine refreshes the people of the city; and when the burgess has the pine cut down the people lament that he has been so great a fool (this, as (1), only in **H**); (6) the knight in *canis*, at the end of the story, breaks his spear in pieces, renounces all joy in arms, and goes to the Holy Land.

Such agreements with the Old French quite establish that **As** was not based on any other of the extant Middle English manuscripts or on the lost **y**. They do not, to be sure, prove that **As** was not ultimately based on **x** (the common source, posited above, of **y** and **D**), but they beget a strong prejudice in favor of that view. In truth, in the light of the frequency of the exclusive agreements with the French, I should not hesitate to assert that **As** was surely an independent translation from the French, were there not (as in the case of **D**) a few lines in **As** which find rather close parallels in some of the manuscripts comprised in **Y**. These lines are for the first 600 lines of **As** the following, **C** being used as the representative of **Y**:

As	**C**
Within na mar space than sevyne ȝeir. (36)	Within þe *ter*me of seuyn ȝer*e*. (64)
That I sall him all science leir, . . .	I sal him ler*e* ful right *and* rath
That I haf and my fellouis baith.	þat I can *and* mi felous bath.
Than rais the secound sage full raith. (35, 37–38)	(73–74)

[1] The agreement here with the Old French is very striking. **As** (212–217) reads:

> Scho said: "My Lord, is this your child?"
> "ȝa," he said, "bot he is exild
> Fra speche, that na word speke may he."
> Than said scho: "He sall ga with me
> To chalmer or we twa disseuer;
> He sall speike anys and he speke euer,"

which is a pretty close paraphase of **L** (**A***) at this point (p. 10): "Sire, fait elle, est ce vostre filz? Oil, fet li empereres, mes il ne parole mie. Sire, s'il onques parla, bailliez le moi, je le ferai parler."

As	C
Under ilk nuke of his bed. (95)	Vnder ilka corner of þe bed. (221)
Than counsall gaf Bantillas. (178)	þan spak Maist*er* Bausillas. (457; see also **A** 371)
That I haf kepit my madinhed. (235)	Haue I keped my maydenhed. (512; see also **A** 460)
Quhill the grew-hound the edder sleuch. (442)	At þe last þe grehund þe neder slogh. (843)
In this cuntre nocht fer heir west Sumtyme ther stude a fair forest. (524–525)	Sir, a litel her*e* by west Was su*m*time a faire forest. (963–964; see also **A** 881–882)
And with his nalis and with his tuskis So rudly at the rute he ruskis. (544–545)	þe bar*e* for tene þan whet his tuskes, *And* wrot þe erth vp al in buskes. (991–992)
That first he wynkit, syne fell on slepe; Tharto the herd tuke grathly kepe. (562–563)	He closed his yen als he wald slepe, *And* þe hird þan toke gude kepe. (1013–1014)

It may be that these agreements are to be traced, as with **D**, to a development of **As** from **x**, but I think not; they are, in my judgment, merely accidental agreements growing out of the sameness of the Middle English romancers' vocabulary.

Authorship. — Concerning the authorship of the Middle English versions nothing of moment is known. A colophon [1] to **B** does ascribe that text to one Richard Hill,[2] but this ascription doubtless signifies nothing more than that Richard Hill was the scribe of the manuscript whence **B** was copied, or that he was the redactor of the **B** text. Interesting is the conjecture of Kölbing [3] that **A** was written by the author of the

[1] This colophon reads as follows: "Thus endith of the vii. sages of Rome which was drawen owt of crownycles *and* owt of wrytyng of old men and many a notable tale is ther in as ys beffore sayde. — Quod Richard Hill."

[2] Just who this Richard Hill was I have been unable to find out. From article 31 of the manuscript we learn that he was "hansed" at Barow in 1508, at "Briguis" in 1511, and at Antwerp in the same year; also that he was made free of the merchant adventurers of England at Barow, May 25, 1508; and that he was sworn at Grocers' Hall, November 10, 1511. But further than this I have been unable to learn anything.

[3] *Altenglische Bibliothek*, Leipzig, 1890, IV, p. civ.

Kentish versions of *Arthour and Merlin*, *Alisaunder*, and *Richard Coer de Lion*, but his conjecture has no tangible support. Quite as interesting, but also quite as valueless, is the ascription, on a fly-leaf of the Rawlinson manuscript,[1] of the **R** text (then also, of necessity, the **C** text) to Richard Rolle of Hampole. There is no evidence that the pious Yorkshire monk ever had any literary connection with *The Seven Sages of Rome*. Other references to authorship are lacking. The nature of the framework and stories might be thought of as favoring lay authorship for the parent version, but it does not by any means establish it.[2] Until other manuscripts are brought to light or other sources of information are discovered, we must remain in ignorance as to the authorship of the Middle English versions of *The Seven Sages*.

Place and Date of Composition. — The place of composition of the manuscripts that have survived is presumably indicated by the dialect of these manuscripts; that is, for **C** and **R** the north of England (Yorkshire probably),[3] for **A**, **Ar**, and **E** Kent, for **B** and **F** the south of England (perhaps Kent), for **D** the southeast Midland, and for **As** Scotland. As for the lost manuscripts, **y** was almost assuredly written in Kent, since all but one of the manuscripts derived from it are either in the Kentish dialect or show a Kentish influence; **x**, the parent of all the known Middle English manuscripts save **As**, also probably belonged to Kent, since all circumstantial evidence favors the view that **y** represents **x** much more closely than does **D**. It should be added that it is just those manuscripts — **A**, **Ar**, and **E** — which reflect the Old French most faithfully that are most obviously Kentish in dialect.

The time of composition of the Middle English manuscripts is probably, with one exception, roughly indicated by the handwriting of the manuscripts.[4] The one exception is **C**, which, although written in a hand of the first third of the fifteenth century, was composed not later than

[1] On the *verso* of the paper fly-leaf at the beginning of the volume; in a much later hand than that of the manuscript proper. It is a list of the contents of the volume, to which is added the following: "All writ by Richard Role or Hampole a native of Hampole near Doncaster in Yorkshire where he died in among the Cistercian nuns An°. Dom. 1349."

[2] Indeed, Ritson believed the redactor of **C** was most likely a monk (see his *Ancient Engleish Metrical Romanceës*, London, 1802, III, p. 229).

[3] See the detailed consideration of the dialect of **C** given below, pp. lxiii f.

[4] These dates have been given above (pp. xxxvii f.) in the formal description of each of the manuscripts.

the middle of the preceding century. For determining the date of **y**, **A** is of most importance. This manuscript dates from about the year 1320, so that **y** must have been written before that date — in the first years of the fourteenth century probably. If we assume for **y** a dating about 1300, we must assume for **x**, whence **y** and **D** were derived, an even earlier dating; about the year 1275 is, I feel, a conservative guess.

Source. — The source of the Middle English versions[1] was some form of the Old French version **A***, manuscripts of which have been published by Plomp, *De Middelnederlandsche Bewerking van het gedicht van den VII Vroeden*, pp. 1–51, and (in part, with variants from **L** for the rest) by Leroux de Lincy, *Roman des Sept Sages*, pp. 79–103. All the Middle English manuscripts save **F** (which, despite its freedoms, was derived from the typical Middle English form of the story) preserve the same order of stories as that of **A***, and all except **F**, **D**, and **As**, which are very free at times, agree pretty closely with **A*** in content. All other Old French versions differ from the Middle English type in the order of stories, and are likewise further removed from it than is **A*** in the content of stories and of the framework.

In view of the fact that both **x** and **As** were in verse, one would incline to look for a source for them also in verse, but there is no substantial evidence that there ever existed a metrical form of **A***. Still it must be observed that neither of the manuscripts of **A*** which have been published preserves faithfully the form from which the Middle English versions were derived, for there are a few details in which the Middle English manuscripts agree with other Old French versions as against **A***. The chief among these is the incident in *Virgilius* of the images cast by Virgil for the east and west gates of Rome, an incident which is related by **K** (ll. 3960 f.) and **D*** (p. 41), but which does not appear in the printed manuscripts of **A***. Less important details in which **x** is nearer to other French versions than to **A*** as printed are pointed out in the notes to ll. 2106–2108 and 2111–2112.

[1] The problem of the source of the Middle English versions has been worked out by Petras, *Über die mittelenglischen Fassungen*, *u. s. w.*, pp. 31 f.; see also the present editor's *Study of the Seven Sages*, pp. 87 f.

II. LATER ENGLISH VERSIONS

The later English versions include (1) the translation printed by Wynkyn de Worde, (2) an edition by William Copland (now lost), (3) a metrical version by John Rolland, (4) a dramatic version by Dekker, Chettle, Haughton, and Day (probably never printed), and (5) a large number of later prose versions derived from the Wynkyn de Worde text.[1] These constitute a distinct group, in no way related with the Middle English versions except very indirectly through different, though distantly related, Old French sources.

1. The translation printed by Wynkyn de Worde is in prose. Its date is not definitely known. A penciling in the British Museum copy — the only copy known to exist now — places the date conjecturally in the year 1505, but in the British Museum Catalogue the date is given conjecturally as 1515. A reprint of the British Museum copy was made by L. Gomme for the Villon Society in 1885.[2]

The British Museum copy is in black letter; it is without pagination, but comprises 81 leaves. It begins as follows: "Here begynneth thystorye of þe ·vii· Wyse Maysters of rome conteynynge ryghe fayre & ryght ioyous narracions & to þe reder ryght delectable." The text

[1] According to Clouston there should also be included here another metrical version of *The Seven Sages of Rome*, by one Robert Brenant. Clouston says (*The Book of Sindibād*, p. 356): "The Bodleian Library, Oxford, has . . . a curious metrical version entitled: *Sage and prudente Saynges of the Seven wyse Men*, by Robert Brenant, with a comment, London, 1553, small 8vo, black letter." A diligent hunt through the catalogues of the Bodleian Library, in which I was generously aided by several officials of that library, brought no confirmation of this assertion. It seems that Clouston has been led astray by Hazlitt, who catalogued in his *Handbook*, pp. 660 f. (London, 1867), under the same heading with sundry authentic editions of *The Seven Sages of Rome*, a work of the same title as that cited by Clouston, but by a Robert *Burrant* rather than by Robert Brenant. A copy of Burrant's book is preserved in the British Museum, and bears the title, *The sage and prudent saiynges of the seuen wisemen*, with the imprint, London, 1553. Examination of this work reveals that it has no connection whatever with *The Seven Sages of Rome*, but is really a version of *The Seven Sages of Greece* or *Dicta septem sapientum Graeciae*. It should be added that this piece of composition is not at all, as Clouston reports, in verse, but is bald and dull enough prose.

[2] *The History of the Seven Wise Masters of Rome*, London, 1885. A few pages missing in the British Museum copy the editor supplied from the 1671 prose derivative described below.

proper begins: "Somtyme in þe Cyte of Rome was an Emperour named Poncianus a man of grete wysdome." The colophon is as follows: "Thus endeth the treatyse of the seuen sages or wyse maysters of Rome. Enprented in Flete strete in þe sygne of the sone. by me Wynkyn de worde."

The Wynkyn de Worde edition was translated by an anonymous translator from some member of the *Historia* family, probably one of the Latin prints rather than the Old French translation. As a translation of **H** it is comparatively close, though it abridges at times and also occasionally makes independent additions.[1]

2. No copy of the Copland edition has survived so far as is known,[2] but a copy of it was in existence less than a hundred years ago if the bibliographers are to be relied on. According to Dibdin,[3] Ritson possessed a copy, which, according to some, he had secured from Baynes. Dibdin further reports a memorandum by Ritson giving the introductory lines and the colophon of his copy. The introductory lines are, except for slight variations in spelling, the same as those quoted above as introducing the text of Wynkyn de Worde. The colophon likewise is very close to that of de Worde's edition; it runs as follows: "Thus endeth the treatyse of the seuen sages or wyse Maysters of Rome. Imprinted at London in Flete strete at the sygne of the Rose Garland, by me William Copland." Such close agreement between the two here establishes a very strong probability that the Copland edition was no more than a reprint of the earlier edition.[4] The date of the Copland

[1] See Buchner, *Die Historia Septem Sapientum nach der Innsbrucker Handschrift v. J. 1342, nebst einer Untersuchung über die Quelle des Seuin Seages des Johne Rolland von Dalkeith*, in *Erlanger Beitr.*, V, p. 95, note, Erlangen and Leipzig, 1889.

[2] Clouston, *The Book of Sindibād*, p. 236, asserts that a copy is "preserved in the Glasgow University Library"; but later, on p. 355, he contradicts this. — Keller, *Sept Sages*, p. lxxx, confounds the Copland print with a Caxton print variously entitled *Treatyse of the Seven Points of Love*, *Ghostly Matters*, and *Orologium Sapientiae*, a treatise quite different from *The Seven Sages of Rome* (see Blade's *Catalogue*, p. 20, and Buchner, *l.c.*, pp. 96 f.).

[3] *Typographical Antiquities*, London, 1816, III, p. 170.

[4] Douce, however, in a note on a fly-leaf of the Bodleian copy of the 1653 edition of *The Seven Sages*, asserts that the edition of 1693 (a copy of which is in the British Museum) was a reprint of the Copland edition, in which case we must conclude that Copland's edition differed somewhat from that of de Worde in phrasing.

edition is not known, but the bibliographical authorities place it between 1548 and 1561.

3. The metrical version by John Rolland of Dalkeith is in the Scottish dialect; its metrical form is the heroic couplet. The original edition bears the date 1578,[1] but the colophon gives the date as 1560, and Laing, who has published a reprint of it,[2] has rightly concluded[3] that 1560 is the date of the composition of the poem. The Rolland version seems to have been very popular in its day, passing through at least seven editions (1590, 1592 [two editions], 1599, 1606, 1620, and 1631) in little more than half a century after its first appearance. It does not possess, however, any considerable literary worth.

Sundry conjectures have been made as to the source whence Rolland drew. Laing held that he used either the Copland print, or some Latin or Old French text of **H**. Petras, who did not know of the edition by Wynkyn de Worde, considered the question at some length,[4] and concluded in favor of the Old French translation of **H**[5] as Rolland's original. But that neither of these views is correct, and that the Rolland version was the rather based on the edition by Wynkyn de Worde, has been conclusively proved by Buchner in his dissertation[6] referred to above. This he established by showing that where there are differences between **H** (either Latin or French), the Wynkyn de Worde version, and the Rolland version, the last two versions are in almost every instance in accord with each other. Buchner cites a large number of textual parallels between the two English versions in further support of this conclusion.

4. The dramatic version of *The Seven Sages of Rome* has been lost. Henslowe tells us that it was acted in London in March, 1599–1600,

[1] This edition was published under the following title: *The seuin Seages: Translatit out of prois in Scottis meter be Iohne Rolland in Dalkeith.*

[2] D. Laing, *The Seven Sages in Scottish Meter by John Rolland of Dalkeith*, published for the Bannatyne Club, Edinburgh, 1837. A new edition under the editorship of George F. Black is promised by the Early English Text Society. — W. A. Shaw, in the sketch of Rolland's life in *The Dictionary of National Biography*, erroneously asserts that the 1578 edition was also "reproduced in Sibbald's *Chronicle of Scottish Poetry*"; in reality only 48 lines of the poem appear there (J. Sibbald, *Chronicle of Scottish Poetry*, Edinburgh, 1802, III, pp. 285–287).

[3] P. xiii. [4] See his dissertation, pp. 47 f.

[5] The second of the texts published by Gaston Paris, *Deux Rédactions*, pp. 55–205.

[6] Pp. 93 f.

but there is no evidence that it was ever printed. The following receipt, signed "W birde," appears in Henslowe's *Diary* under the date March 1, 1599[1]: "Receavd of m^r^ hinchlow the 1 of march to paye to harry chettell Thomas decker william hawton & John daye for a boocke called the 7 wise m^rs^ the some of xi^s^". Three other entries[2] under the same date record three other payments — of £3 8 in all — for the expenses of bringing out the play. And there are further entries for March 2 and March 25 of the same year. According to J. O. Halliwell[3] Haughton was chiefly responsible for the play, the rest — Chettle, Dekker, and Day — merely assisting him in his undertaking. Other information concerning the dramatic version of *The Seven Sages* I have sought for in vain.

5. The number of later English prose versions is large. Copies of the following prints are found either in the British Museum or in the Bodleian Library or in Harvard College Library: —

(1) "*The history of the seven wise masters of Rome.* Printed by J. C. for E. Blackmore, and are to be sold at his shop at the Angell in St. Paul's Churchyard. London, 1653." 8°; pp. 188. [Bodleian.]

(2) "*The History of the Seven Wise Masters of Rome.* Now newly Corrected better Explained in many places and enlarged with many pretty Pictures etc. London, Printed for John Wright, next to the Globe in Little-Brittain, 1671." 8°; pp. 176. [British Museum.][4]

(3) The same. "London, Printed by E. Crowh, for J. Wright, next to the Globe in Little-Brittain, 1673." 16°; pp. 164. [Harvard.]

(4) The same. "London, Printed for J. Wright, at the Crown on Ludgate Hill, 1684." 12°. [British Museum.]

(5) The same. "Licensed to be Re-printed Rich. Pocock. London, Printed for M. Wotton, and G. Conyers, at the three Pigeons in Fleet-street, and at the Golden Ring on Ludgate-Hill. 1687." 8°. [British Museum.]

[1] Henslowe's *Diary*, ed. W. W. Greg, 1904, I, p. 118; ed. J. P. Collier, London, 1845, p. 165.

[2] Pp. 118–119, Greg; p. 167, Collier.

[3] *A Dictionary of Old English Plays*, London, 1860, p. 224.

[4] There is in Harvard College Library an imperfect edition of this type (16°, 88 leaves, printed by J. Wright), which, according to its title-page, was printed in 1625. But W. C. Lane, *Catalogue of English and American Chap-books and Broadside Ballads in Harvard College Library*, Cambridge, 1905, p. 33, suggests that the date is fictitious, and he is almost surely right.

(6) The same. "Newly corrected and better explained in many places. Glasgow, By Robert Sanders, one of their Majesties Printers. 1693." 8°. [British Museum.]

(7) The same except for rare changes in spelling and capitalization. "Now newly corrected, & better Explained in many Places etc. London: Printed by J. W. for G. Conyers, at the Golden Ring, in Little Britain, 1697." 8°. [British Museum.]

(8) The same except for insignificant changes in capitalization. "Glasgow, Printed by Robert Sanders of Auldhouse; and are to be sold in his shop, opposite to the College. M.DCC.XIII." 8°; pp. 80. [British Museum and Bodleian.]

(9) The same as the foregoing. "Aberdeen. Printed by James Nicol Printer to the Town and University. 1717." 8°; pp. 95. [British Museum.]

(10) "*The History of the Seven Wise Masters of Rome.* Containing Many pleasant and witty Narrations, Very delightful to read. London: Printed and Sold by T. Sabine, No. 81, Shoe-Lane, and E. Sibley, Bookseller, No. 29, Brick Lane, Spital-Fields." No date. Pp. 168. [Bodleian and Harvard.]

(11) "*The History of the Seven Wise Masters of Rome:* containing Seven Days entertainment. In many Pleasant and Witty Tales, or Stories: wherein The Treachery of Evil Counsellors is discovered, . . . Newly Corrected. . . . The Five and twentieth Edition. Printed for J. Hodges, on London Bridge; and J. Johnston in St. Paul's Church-yard." No date. 12°; pp. 184. [British Museum.]

(12) "*Roman Stories; or the History of the Seven Wise Masters of Rome:* containing Seven Days Entertainment . . . The Fifth Edition, London. Printed by T. Sabine and Son, no. 81, Shoe Lane, Fleet Street." No date. 12°; pp. 84. [British Museum and Harvard.]

(13) The same with different pagination and slight differences in capitalization. "Newly corrected, and better explained and enlarged. The Thirty-third Edition. Berwick: Printed by W. Phorson. M.DCC.LXXXV." 12°; pp. 130. [Bodleian.]

(14) The same. "The Forty-First Edition. London, J. Hollis." No date. 12°; pp. 108. [Harvard.]

(15) The same. "The Forty-Second Edition. London: Printed and Sold by J. Hollis, No. 21, Shoemaker-Row, Black-Friars." No date. Pp. 96. [Bodleian.]

(16) "*The History of the Seven Wise Masters* [*and Mistresses*] *of Rome* containing many ingenious and entertaining stories . . . Thirty-eight Edition. Dublin: Printed by A. Fox, Upper Bridge St. 1814." 12°; pp. 72. [Harvard.]

(17) The same. "Thirty-Ninth Edition. Dublin, Published by C. M. Warren, 21, Upper Ormond Quay." No date. 12°; pp. 45. [Harvard.]

(18) "*The First Part of the famous History of the Seven Wise Masters of Rome.* Containing many excellent and delightful Examples . . . Newcastle: Printed in this present Year"; followed by "*The Second Part of the famous History of the Seven Wise Masters of Rome.* . . . Newcastle: Printed in this Year." No date. 12°; 24 pp. in each part. [British Museum.]

(19) "*The Famous History of the Seven Wise Masters of Rome.* Containing Many Excellent and Delightful Examples . . . London, Printed and Sold in Aldermary Churchyard, Bow Lane." No date. 12°; pp. 24. [British Museum.]

(20) The same as the foregoing except for a slight difference in the numbering of the chapters.[1] "Printed and sold in Aldermary Churchyard, Bow Lane, London." No date. 12°; pp. 24. [British Museum.]

(21) The same as 19 and 20 except for a slight difference in the numbering of chapters. "Printed and sold in London." No date. 12°; pp. 24. [British Museum.]

(22) The same as 19, 20, and 21 except for a slight difference in the numbering of chapters. "Boston: Printed and Sold by J. White, near Charlestown-Bridge. 1794." 12°; pp. 34. [British Museum.]

(23) The same as 21. "Printed for the Company of Walking Stationers. London." No date. 12°; pp. 24. [British Museum.]

(24) The same as the foregoing except that the chapter numbering is correct. "Warrington: Printed for the Travelling Stationers." No date. 12°; pp. 24. [British Museum.]

(25) "*The History of The Seven Wise Masters of Rome.* Containing Many Excellent and Delightful Examples . . . Printed and Sold in London." No date. Pp. 24. [Bodleian.]

(26) "*Wisdoms cabinet open'd; or, The famous history of the Seven wise masters of Rome*, containing many excellent and delightful examples . . ." No date or place. 4°; pp. 24. [Harvard.][2]

[1] The variations of 19, 20, 21, and 22 in the numbering of chapters are as follows: with 19, chap. IV is numbered V, and chap. IX is numbered X; with 20, chap. IX is numbered X; with 21, chap. VII is numbered VI; with 22, chap. IX is numbered X, and chap. X is numbered XI.

[2] Besides these twenty-six prints there are others variously reported of which I have been unable to trace copies. Hazlitt (*Bibliographical Collections and Notes*, London, 1882, p. 653) points out that a license was granted to Thomas Purfoot in 1565–1566 to print *The VII. Masters of Rome;* and Brunet (*Manuel*, Paris, 1864, V, col. 298) catalogues an edition of *The hystorie of the seven*

These twenty-six editions may be roughly classified in three groups.

To Group I belong the first ten editions. This group follows pretty closely the text printed by Wynkyn de Worde. Its only noteworthy changes are in the phrasing and in the addition of a prefatory address to the reader.

Group II, made up of editions 11 to 15 inclusive, furnishes a free paraphrase of the Wynkyn de Worde text (or of Group I). Four of the group — 12, 13, 14, and 15 — bear the title, *Roman Stories; or The History of the Seven Wise Masters of Rome.* The first member of the group (11) differs from the rest in inserting near the end four stories that are not found elsewhere in the collection.

Group III includes the last eleven of the editions described. This group is characterized by a radical condensing and botching of its original, and is cheaply got up in every way. The first three of the group represent a middle stage in the progressive mutilation of the original. The rest are more condensed.

The source of these later editions was the text printed by Wynkyn de Worde. Whether the edition of 1653 (1) — probably the parent of all the rest — was based directly on the Wynkyn de Worde edition, or was related to it indirectly through the edition printed by Copland, cannot now be established, since no copy of the Copland text has survived.

C. THE COTTON–RAWLINSON REDACTION

Description of the Manuscripts. — The text of *The Seven Sages of Rome* presented in this volume is that of the MS. Cotton Galba E. ix (**C**). In the footnotes to the text are given the variants from **C** exhibited by the MS. Rawlinson Poet. 175 (**R**), a copy of the same redaction as that represented by **C**. A general description of both **C** and **R** has been given above (pp. xxxvi f.); a more detailed description of these manuscripts is given here.

wise Maisters of Rome by Purfoot, London, 1633, and reports that this edition was reprinted in 1666, 1674, and 1684. Mention is also made by Douce in some notes on the leaf opposite the title-page of the Bodleian copy of the 1653 edition (1) of "an edition printed by Pinson in London with cuts," a few leaves of which, says Douce, were at the time of his writing (after 1829) in the possession of a Mr. Inglis. Douce also asserts, in the same place, that there was an edition of *The Seven Sages* in 1682.

MS. Cotton Galba E. ix (**C**). — The Cotton manuscript came to the British Museum from the collection of Sir Robert Bruce Cotton. It had escaped from the fire of 1731 with but little injury apparently, the only damage of any significance being a slight shriveling at the inner corners of some folios, — this, however, only in rare cases sufficient to render the text illegible. The manuscript is now inclosed in a handsome modern binding.

Besides *The Seven Sages of Rome* the Cotton codex contains copies of *Ywain and Gawain*, Minot's poems, *The Gospel of Nicodemus*, *The Pricke of Conscience* (incomplete), and a number of briefer poems and fragments. *The Seven Sages* is the second article in the volume, and extends from folio 25^b to folio 48^b. It is written in double columns, 47 lines to the column, and comprises 4328 lines.

The date of the manuscript is early in the fifteenth century.[1]

The handwriting of **C** is large, round, and easily legible. Occasionally there are slight obscurations (as in ll. 525, 871, and 1526–1530), traceable perhaps to the dropping of some chemical upon the vellum. Of insertions above the line there are the following:

of (579), the first *e* of *honeore* (594), *r* in *burias* (632), *ls* of *als* (757), *iii* (809), the first *e* of *nedder* (841), *w* of *now* (866), *r* of *buriase* (1036), *þe* (1151), *&* after *for* (1163), *w* of *wyne* (1189), *him* (1192), *his* (1322), *o* of *so* (1355), *r* of *seriantes* (1531), *o* of *opind* (1595), *vs* (1674), *sal* (1806), *ȝe* (1894), *clothes* (1992), *þat* (2192), *s* of *scho* (2422), *him* (2638), *h* of *eghen* (2720), *i* of *boiland* (2727), *þe* (2735), *me* (2925), *come* (3515), the first *a* of *answare* (3996), *d* of *brend* (4253), and *k* of *tok* (4315).

Most of these are paler than the rest, but are probably in the same hand. Deletions occur as follows: *a maner* after *maner* (304), a second

[1] See Ward, *Catalogue*, II, p. 213, and Hall, *Poems of Minot*, Oxford, 1887, pp. viii f. According to some, however, the manuscript belongs to the fourteenth century; see Tyrwhitt, *Canterbury Tales*, London, 1775, IV, p. 330, note; Ritson, *Ancient Engleish Metrical Romanceës*, London, 1802, III, p. 229; and Morris, *The Pricke of Conscience*, Early English volume of the *Publications of the Philological Society* for 1862–1864, Berlin, 1863, p. iv, all of whom date the manuscript in the second half of the fourteenth century. Schleich, *Ywain and Gawain*, Appeln and Leipzig, 1887, pp. i and xxiv, suggests that the date is even earlier. The *N. E. D.* under *Clergy* (**C**, l. 62) and *Cope* (**C**, l. 3523) gives the date as "*c.* 1320," but this evidently in consequence of a confusion with **A**, the editors overlooking the fact that **A** does not begin until l. 135 and ends with l. 2779 in the Weber edition, from which they cite.

mani (1192), a second *went* (1539), a second *sho said* (2012). The only erasures of which we can be sure are an *e* at the end of *child* (499), and what I take to be the word *fowretenight* (2611), for which *four skore* has apparently been substituted.

There are comparatively few scribal errors. We can be sure, I think, only of the following (all of which I have emended as indicated):

Empoure for *Emperoure* (317), *lul* for *luf* (323), *message* for *messages* (356), *said* omitted (443), *ymp* omitted (617), *þi* for *þis* (645), *tre* omitted (677), *him* omitted (831), *sware* omitted (933), *roson* for *reson* (941), *lighly* for *lightly* (1079), *tweft* for *twelft* (1168), *nothin* for *nothing* (1402), *knele* for *kneled* (1477), *whedes* for *wheder* (1538), *wakeman* for *wakemen* (1621), *tomorw* for *tomorow* (1666), *reswon* for *resown* (1685), *chanber* for *chamber* (1766), *playng* for *playing* (1932), *þo* for *þou* (2126), *noneking* for *nonekins* (2167), *merual* for *meruail* (2196), *þat* for *þai* (2257), *þai* for *þan* (2263), *þat* for *þan* (2308), *þat* added (2345), *are* for *ayre* (2345), *neght* for *negh* (2562), *And* for *Als* (2685), *withowen* for *withowten* (2694), *shied* for *cried* (2862), *lered* for *fered* (2998), *righwisdome* for *rightwisdome* (3038), *Tale* omitted (rubric to *inclusa*, p. 110), *wighly* for *wightly* (3374), *me* for *mene* (3842), *might* omitted (3943), *þe* omitted (4018), *gignyfy* for *signyfy* (4022), *and* omitted (4111), *w* for *we* (4172), *seþn* for *seþin* (4326).[1]

And there are some instances in which the scribe has perhaps made an error but of which I take no account in the text proper; see the notes to ll. 180, 283, 677, 840, 1008, 1868, 1918, 2012, 2611, 4105.

The manuscript is comparatively rich in rubrics and rubricated characters. There are altogether thirty-one rubrics in the poem: that at the beginning, which gives the title of the poem, and one before each of the prologues and stories. All these are in prose. In color they are red throughout. The initial letters of the first line of the poem and of the first line of each of the prologues and stories are also in red, with now and then a trace of blue. Besides these, there are numerous rubricated characters or flourishes — in red or blue, or in both — within the body of the introduction and of the stories, characters which almost invariably appear at the beginning of the smaller divisions of thought and which I take to indicate paragraph division.[2]

[1] All these errors except the first of those indicated for l. 2345 and that for l. 2862 are corrected by **R**.

[2] These characters appear before a few lines which do not logically introduce a paragraph (as 2491, 2903, 3555); and they are also sometimes omitted before lines which clearly begin new paragraphs (as 363, 1435, 1817, 1955, 2001, 3157, 4259, 4279).

The rubricated initial letters of the first line of the poem and of the first lines of the prologues and stories are always large capitals. The initial *L* at the beginning of the poem extends over three lines; and the initials at the beginning of each of the stories and of ll. 27, 141, 215, 295, 353, and 477, extend over two lines; the initials of the prologues cover but one line. Capitalization is, aside from the partial regularity just indicated, rather irregular. The initial letters following the rubricated characters that indicate paragraph division are doubtless to be taken as capitals, though they are not always written as capitals. With other lines the initials are usually not capitalized. Within the line, proper names are, as a rule, capitalized, though there is inconsistency here also.

Thus, while *Malquidas* and *Caton* are always capitalized, *Bancillas* seems in some places (as in l. 439) to be spelled with a small letter. *Emperor* and *Empress* are with very rare exceptions capitalized. The names of places, as *Rome*, *Nauerne*, *Poyl*, are usually capitalized, but not invariably so. Capital *F* is, as a rule, indicated by *ff*. In l. 2868, by a scribal oversight probably, *robbed* is spelled with a capital.

Abbreviations are abundant. The commonest of all is naturally that for *and*, which word is never spelled out except in ll. 1059, 2685,[1] 3289, and 4255. Next most common is some combination with the letter *r*; of such combinations there are the following: *ar*, *ra*, *er*, *re*, *ri*, *ro*. Here also should be mentioned the curled *r*, which I take to have the value of *re*; it is exceedingly common. It normally appears only at the end of a word,[2] but in three instances — *Floreentine* (394), *couret* (2694), and *smeretly* (3538) — it has medial position. Abbreviations of the nasals are not very common; so also with the abbreviations *s*, *es*, and *us*. The abbreviated *þat* and *with* are also very rare, *þat* being spelled out always except in ll. 1, 641, 1558, 2012, 2334, 2343, 3321, 3360, 3601, and *with* always except in ll. 2278, 2803, 3074. Occasionally, and especially in the rubrics introducing the tales and their prologues, Roman letters are used for numerals.

In spelling the most radical irregularity prevails. The letters *i* and *y*, *u* and *w*, *a* and *o*, interchange with the greatest freedom. And

[1] And here surely a scribal error for *Als;* see the note on the line.

[2] Sometimes, however, the scribe writes *re* instead of the curled *r*; see l. 30 and the note thereon.

occasionally there are freak spellings. For instance, the word *Empress*, usually spelled *Emperice* or *Emperes*, is in l. 491 spelled *Emperiz;* and *Emperor*, normally spelled *Emperour* or *Emperoure* or *Emperowre*, is spelled in l. 593 *Emparowre*. Still there is some order in the seeming chaos. **C** consistently uses initial *sh* rather than *sch* except in ll. 476, 619, and 2422. It seldom ends a word with *ll* or *tt* except at the end of the line, where it never ends with single *l* and only rarely with single *t*. Medially *þ* is almost invariably used for *th*; and the palatal *g* is represented by ȝ always except in *yowre* (2700). The letters ȝ and *þ*, it should be added, are identical in the manuscript with *z* and *y* respectively. As a variant of initial *w*, *wh* is sometimes used, as in *whife* (1512 and often thereafter), *whise* (334, 2584, 2799), and *wharm* (2906). And, conversely, *w* sometimes appears where we should expect *wh*, as in *wen* (1131 and 2315) and *wat* (2962). Word division is frequently different from that in vogue to-day.

The manuscript has only one mark of punctuation, a period written above the line, and this appears only four times: after *has*, l. 1971; after *Emperowre*, l. 2403; after *þus*, l. 2667; and after *washs*, l. 3850. This mark is of variable value; in l. 1971, it has the value of a comma, in l. 2403 it appears where present usage requires that there be no punctuation whatever, in l. 2667 it has the value of a colon, and in l. 3850 the value of a semicolon.

MS. Rawlinson Poet. 175 (**R**). — The Rawlinson manuscript was presented to the Bodleian Library in 1756 by Dr. Richard Rawlinson. It came into Rawlinson's possession from the Thoresby Collection, and had at one time belonged to a "Christofer Fauell," and prior to that time perhaps to a "Raphe Wormond." [1]

The manuscript is not stout, containing besides *The Seven Sages*, only two poems of any considerable length, — *The Pricke of Conscience* and *The Ghost of Guy*. *The Seven Sages* includes folios 109[a] to 131[c]. It is written in double columns of 44 lines each. The handwriting is that of the middle of the fourteenth century.[2] The text is imperfect: the two folios which should follow folio 125 have been lost, and two other folios, which should come immediately after folio 123, are incorrectly

[1] See F. Madan, *Summary Catalogue of Western Manuscripts in the Bodleian Library*, Oxford, 1895, III, pp. 321 f.

[2] See Madan, p. 321, and A. S. Napier, *Publications of the Mod. Lang. Assoc.*, VII, p. 459.

placed just after folio 125. In consequence of the loss of these leaves **R** contains only 3974 lines.

The text of **R**, however, is in the main well preserved. There are a few insignificant obscurations within the line, but the only blemishes worthy of note are at the upper outer corners of about a dozen leaves where the manuscript has been partially worn away or faded. Perhaps the most serious blemish of this sort is found on folio 130, where about ten words have been obliterated.

Scribal deletions and insertions are commoner than in **C**. Scribal errors, however, are no commoner, though some of them are more violent than in **C**; as, for instance, the inverting of *here* and *may* in l. 113 and the substituting of *wist* for *noght* in l. 224, both of which changes destroy the rhyme.

The rubrics in **R** are the same as those in **C**, but rubricated letters are fewer and smaller in **R**; and of the rubricated characters regularly used in **C** to indicate the smaller breaks in thought there are none in **R**.

In capitalization **R** is the more regular of the two. The initial letter of the first word in each line is always capitalized except when this letter is *þ* or *v*. Within the line there is less of regularity; names of persons are almost always spelled with capitals, but names of places — especially *Rome* — are frequently spelled with small letters. The word *þy*, in *avis*, is regularly capitalized. The scribe seems to have shown less care as to capitalization in the first half than in the second.

Abbreviations in **R** are much more abundant than in **C**. *With* and *þat*, rarely abbreviated in **C**, are almost invariably abbreviated in **R**. The nasal abbreviations, also, are commoner in **R** than in **C**; so also with abbreviations in *s* and *r*, except in the case of the curled *r*, which never occurs in **R**. **R** abbreviates *and* only when it appears initially.

In spelling **R** differs consistently from **C** in using *yh* where **C** uses ȝ, and *sch* initially where **C** uses *sh*. **R** differs from **C**, too, in preferring always *ll* and *tt* in words ending in *l* and *t*, and in avoiding the character *þ* in medial position. **R** very often differs from **C** in other respects also, as the footnotes show, but I can discover little regularity in these differences.

Relationship of the Two Manuscripts. — The nearness of **C** and **R** to each other is obvious enough from the fewness and the insignificance of the variants indicated in the footnotes to this edition. But neither

of them was copied from the other; each is an independent copy from the same lost original, which I have designated as **cr**.

That **C** was not copied from **R** is established by the following circumstances: that **C** does not contain the couplet arbitrarily inserted by **R** after l. 2364; and that it preserves, in agreement with other manuscripts of **Y**, the two couplets (ll. 1279–1280 and 2843–2844) which **R** omits.

That **R** was not copied from **C** (or from some earlier manuscript of which **C** is a faithful transcription[1]) follows from certain agreements between **R** and other nearly related manuscripts where the scribe of **C** made arbitrary changes; thus, in l. 758, **R** has *Of* in agreement with **A** 698 and **E** 678 where **C** reads *For;* in l. 1248, **R** has *þarof* in agreement with **Ar, E, B, F**, while **C** has *Hereof*. Further confirmatory of this is the retention by **R** in ll. 443, 831, 3943, 4111, of words (*said*, *him*, *might*, and *and* respectively) which **C** illogically omits.

Date of Composition. — The dates of the manuscripts **C** and **R** have been given above in the detailed description of them[2]: **C**, according to the best authorities, belongs to the first quarter of the fifteenth century, **R** to the middle of the fourteenth century. Our concern now is not, however, with the age of these manuscripts, but with the age of the redaction whence they were derived, the lost manuscript **cr**. It has been shown above, in the section on the interrelationship of the Middle English manuscripts,[3] that this manuscript was made from another Middle English manuscript, that it is, indeed, merely a slightly amplified and otherwise mildly altered copy of the lost manuscript (**y**) which served also as the original of at least five other Middle English manuscripts (**A, Ar, E, B, F**). It remains to show at what time this elaborating of **y** was done, — in brief, to determine when **cr** first assumed manuscript form.

For determining this, the date of **R**, the older of the two manuscripts copied from **cr**, is of most moment. This, as we have seen, is about the middle of the fourteenth century. The year 1350, then, may be accepted as the superior limit for the dating of **cr**.

It seems to me impossible to determine whether or not **cr** was written much before 1350; for there is no external evidence bearing on the point,

[1] For, as pointed out above (p. lxvii), **C** is written in a later hand than **R**.
[2] Pp. lxvii and lxx. [3] Pp. xl f.

and of internal evidence there is only that of the final *e*, which is in the case of **cr** by no means definitive. There are in the first thousand lines of **C** 10 words which probably pronounce their final *e*,[1] and there is, besides, at least one word — *erth*, l. 180 — for which the meter seems to call for the addition of a syllabic *e*. A like examination of the last thousand lines of the poem reveals 5 words which probably have syllabic final *ė*[2] and 3 uninflected words which should apparently add this *e*[3]: in all, 19 words in 2000 lines, or one example to each 105 lines. Clearly the number is too small to warrant the conclusion that **cr** is much older than **R**. For although scholars are agreed that in the spoken language of the North final *e* had become silent by the middle of the fourteenth century, many of them hold that in the written language the final *e* retained its syllabic value sporadically for another hundred years.[4] There is, however, nothing in these statistics to discredit a dating for **cr** somewhat earlier than the date of **R**; and it may well be that **cr** was written in the first quarter of the fourteenth century.

Dialect. — The dialect of both **C** and **R** is Northern, as is sufficiently established by the following data[5]:

1. Anglo-Saxon *ā* is regularly represented by *ǎ*. Of 194 rhymes in which some derivative of A.S. *ā* appears, this vowel is represented by *a* in 179 instances; by *o*, in 15 instances. With 138 of the 179 rhymes in *a* both rhyme words contain a derivative of A.S. *ā*; in the remaining 41 instances the derivative from A.S. *ā* is made to rhyme with an *a* having some other history. These 41 instances are as follows:

lare : ware (43–44), *rath : bath* (73–74), *ware : lare* (109–110), *ane : tane* (157–158), *sare : care* (313–314), *þare : mare* (383–384), *skath : bath* (575–576), *bathes : clathes* (791–792), *place : gase* (887–888, 945–946), *tane : -bane* (1219–1220), *sare : ware* (1257–1258), *gase : mase* (1269–1270), *smate : þat* (1301–1302), *care : sare* (1425–1426), *stane : tane* (1577–1578), *þare : sare* (1703–1704), *dame : hame* (1941–1942),

[1] These are *knaue* (15), *teche* (125), *fele* (162), *stede* (165), *riche* (266), *riche* (386), *grete* (653), *grete* (656), *speke* (772), and *slepe* (794).

[2] These are *mylde* (3349), *gude* (3351), *Dame* (3469), *riche* (4236), and *same* (4286).

[3] These are *ilk* (3666), *swith* (3687), and *hert* (4157).

[4] See, for instance, Morsbach, *Mittelengl. Grammatik*, Halle, 1896, pp. 14 and 110.

[5] These statistics are based on **C**, with which **R** usually agrees. All striking or significant variations exhibited by **R** are noted.

swa : ta (2007–2008), *klathe : scathe* (2027–2028), *mare : care* (2093–2094), *ware : sare* (2365–2366), *gare : wideware* (2415–2416), *wrath : skath* (2443–2444), *place : gase* (2553–2554), *man : ilkane* (2953–2954), *hame : Iame* (2967–2968), *ware : sare* (3169–3170), *same : hame* (3285–3286), *grace : fase* (3323–3324), *tase : gase* (3429–3430), *care : mare* (3591–3592), *-mare : bare* (3603–3604), *gane : leman* (3613–3614), *ware : mare* (3637–3638), *gase : place* (3649–3650), *man : gane* (3795–3796), *haste : -maste* (3885–3886), *bate : state* (3905–3906), *ware : mare* (3973–3974), *rath : bath* (4197–4198).

The 15 instances in which A.S. *ā* is represented by *o* are the following:

two : go (13–14), *one : done* (471–472), *clowes : trowes* (1021–1022), *so : go* (1151–1152) (1157–1158), *so : mo* (1161–1162), *so : do* (1667–1668), *Iohn*[1] *: none* (1717–1718), *go : so* (2335–2336) (2549–2550), *so : do* (2751–2752), *Iohn : none* (2939–2940), *to* (= *toe*) *: also* (3103–3104), *so : vnto* (3161–3162), *done : one* (3557–3558).

In only 8 of these at best (471–472, 1021–1022, 1667–1668, 1717–1718, 2751–2752, 2939–2940, 3161–3162, 3557–3558) is the evidence of any real significance, since in the rest both vowels concerned are developments of A.S. *ā*. Within the line **C** uses *o* for A.S. *ā* quite as rarely as in the rhyme. **R** shows a greater fondness for *o*; in 61 instances within the line **R** spells with *o* where **C** uses *a*, while there are only 7 instances in which **C** spells with *o* where **R** has *a*.

2. The present participle ends, with rare exceptions, in *and*. Thus:

stand : cunand (335–336), *tiþand : cumand* (491–492), *grouand : stand* (623–624), *slepeand : wepeand* (889–890), *haldand : hand* (1321–1322), *hand : brinand* (2171–2172), *hand : taisand* (2175–2176), *wand : criand* (2459–2460), *murnand : stand* (2523–2524), *brinand : singand* (2827–2828), *glowand : -brand* (3111–3112), *land : dweland* (3247–3248), *tiþand : lykand* (3521–3522), *sayland : land* (3893–3894). The only exception is furnished by the word *hand-haueing*, which in two instances (749–750) (1563–1564) is made to rhyme with *ing*; and this exception is probably only apparent, since it is likely that *hand-haueing* had lost its participial value.

Within the line there are no examples of the ending in *ing*. There are, however, within the line no fewer than 26 examples of the ending

[1] Perhaps with the value of *Iohan*, which is the spelling of **R** in l. 2939.

in *and*.[1] The verbal noun regularly ends in *ing*, but in one instance it has the ending *and* (*land : ofrand*, 2655–2656).

3. The inflection of the present indicative is for both second and third person singular invariably *(e)s(e)*; for the plural, *es* except in one instance, where the subject is a pronoun. The evidence of the rhyme for the second person singular is briefly as follows: *slase : case* (755–756), *clowes : trowes* (1021–1022). For the third person singular the rhyme evidence is abundant:

tentes : sienz (35–36), *standes : handes* (547–548), *palays : sais* (621–622), *bathes : clathes* (791–792), *place : gase* (887–888) (945–946), *hawes : gnawes* (999–1000), *alegance : grantes* (1267–1268), *gase : rase* (1809–1810), *wries : lyes* (2505–2506), *place : gase* (2553–2554), *hase : case* (2623–2624), *likes : biswikes* (2747–2748), *failes : counsailes* (2977–2978), *sayse : hernays* (3251–3252), *þus : bus* (3475–3476), *rase : gase* (3507–3508), *gase : place* (3649–3650), *grace : tase* (3701–3702), *tase : was* (3709–3710), *cries : signyfies* (4003–4004), *tels : ȝelles* (4027–4028), *ayse : sais* (4179–4180).

Of the plural only the following instances (all third person) are furnished by the rhyme: *clowes : trowes* (1021–1022), *glose : lose* (2343–2344), *likes : biswikes* (2747–2748), *cries : signyfies* (4003–4004), and *tels : ȝelles* (4027–4028). The one form in which the inflection is not *es* (*glose*, l. 2343) was probably abbreviated in the interest of the rhyme.[2] Within the line the verbal inflections in both **C** and **R** are essentially in accord with the inflections indicated by the rhyme.

In other phonological and inflectional peculiarities there is nothing to contradict the evidence thus far adduced: the prefix *ge* in the perfect participle is always dropped, and the *en* of the perfect participle of strong verbs is regularly retained; the infinitive usually loses its inflection except in the case of contract verbs; A.S. palatal *c* is usually represented by *k*; *sal* and *suld* are the regular representatives of A.S. *sceal* and *sceolde*; and the feminine of the third personal pronoun singular is invariably *sho* or *scho*.[3]

Northern words abound. Among words or forms that are either mainly or wholly Northern are the following:

aghteld, and (= *if*; 4 instances), *are* (= *formerly*; 9 instances), *at* (= *to*; 10 instances), *at* (= *that*; 4 instances), *boun* (or *bowne*; 8 instances),

[1] In ll. 46, 233, 369, 538, 713, 811, 1060, 1105, 1258, 1312, 1468, 1665, 1692, 1768, 2140, 2378, 2457, 2470, 2556, 2716, 2719, 2727, 2888, 3279, 3661, 4314.

[2] See the note on l. 2343.

[3] See the rhyme *sho : do*, ll. 2961–2962.

bus (3 instances), *byforn*, *couenand* (or *cownand*), *cunand* (or *kunand*), *fra* (57 instances), *graith*, *graythly*, *ȝing* (4 instances, two in the rhyme), *hethen* (3 instances), *mensk*, *oboune*, *quite* (= *white*), *sen* (= *since*; 19 instances), *spir*, *ta* (= take), *til* (= *to*; 54 instances), *tine*, *tite* (11 instances), *tiþand*, *traist*, *þir* (7 instances), *þusgat*, *vmbithoght*, *vntil* (= *unto*), *wer* (= *worse*).

These statistics quite establish that both **C** and **R** are in the Northern dialect. A few of the peculiarities instanced — as, for example, the *es* of the second and third person singular of the present indicative — are, indeed, found also in the Midland dialect,[1] but these, unsupported by forms that are exclusively Midland, clearly have no significance.

In demonstrating that **C** and **R** are Northern, we also demonstrate that their source, **cr**, was Northern; for while it is not unlikely that the scribes of both manuscripts departed somewhat from their original in the matter of dialectal forms, it is inconceivable, in the light of the rhyme evidence for O.E. *ā*, the inflection of the present plural indicative, the ending of the present participle, and the abundance of Northern words, that they had before them any other than a Northern document. We have to conclude, then, that the home of **cr** was North England. There is nothing either in the forms or in the phraseology to show that this redaction was not made in the neighborhood of York. The agreement with the two oldest and best manuscripts of *The Pricke of Conscience* — the same in which **C** and **R** are found — is close both in wording and in orthography.

Meter. — The measure in which the Middle English *Seven Sages* is written is the octosyllabic couplet, a form much in vogue in the fourteenth century, as witness *The Hous of Fame*, *The Romaunt of the Rose*, *Confessio Amantis*, *The Pricke of Conscience*, and *Cursor Mundi*.

The Cotton-Rawlinson redaction exhibits all the freedoms and irregularities of meter that were allowed in the better poetry of the time, and it also affects certain licenses which the better poets shunned. Of lines wanting the initial thesis there are, by my count, 860, or about one in every five lines. Of dissyllabic initial thesis there are 36 instances; of reversal of stress in the first foot, 28 instances. And there appear to be no less than ten lines (84, 601, 1868, 1901, 1918, 2168, 2972, 3021,

[1] See Brandl in Paul's *Grundriss*, II, i, pp. 612 f., and Morsbach, *Mittelengl. Gram.*, p. 15.

3497, 3576) of three stresses[1] (though some of these, as 1868 and 1918, it is easy to see, may be traceable to scribal error). Overfull lines are not uncommon (see ll. 530, 767, 830, 843, 1008, 1021, 1595, 2219, 2269, 2417, 2511, 2803, 2827); and there is sometimes a violent wrenching of accent (as in ll. 699, 793, 1096, 1374, 1453, 1851, 2033, 2360, 2607, 3125). Less tangible faults there are too, — among them a lack of variety in accent and in pause.

But despite this array of irregularities and faults, the meter of **C** merits real praise. For although it lacks such correctness and variety and fluidity as is to be found in Chaucer or in Gower, it has nevertheless more than average smoothness, and a correctness, both in rhythm and rhyme,[2] that is extraordinary. In these regards **C** will scarcely suffer in comparison with any other of the romances of the time; nay, more, it will very well bear comparison with the work of some of the most famous religious writers of the time. In both smoothness and correctness it is quite the equal of *The Pricke of Conscience;* and it is, in these respects, immensely superior to the oldest surviving text of the *Cursor Mundi.*

[1] It is due to Professor Kittredge to say that he takes some of these lines to be normal.

[2] See, for a few imperfect rhymes, the note on ll. 229–230.

SOME ORIGINALS AND ANALOGUES

1. **Arbor.** — Found only in *The Seven Sages of Rome.*

An exceedingly simple story, which does not lend itself readily to variation or elaboration. The chief variations are the following: (1) **As** calls the burgess *Cornele;* (2) **H** represents the tree as having the peculiar virtue of curing leprosy, and adds that when the burgess had hewn it down he was anathematized by the poor folk of Rome.

Arbor has made no appeal to other story-tellers. If there are variants or analogues of it, they have quite escaped the notice of editors and students of *The Seven Sages.*[1]

2. **Canis.**[2] — Found in all versions of *The Seven Sages:* in the *Book of Sindibād,*[3] in the *Dolopathos,* and in *The Seven Sages of Rome.*

In the Eastern versions *canis* is much briefer and simpler than in the Western versions. The former naturally make no mention of the tournament; and they also omit the nurses[4] and the cradle feature. The mother leaves the child in the father's care; the father, however, is called away by a messenger of the king, whom he serves as armor-bearer or in some similar capacity. In the *Sindibād-nāmeh* the protecting animal is a cat. In the *Dolopathos* the father, having become stricken with poverty, has left his native land shortly before the action of the story, and has taken a humbler home in a province near by. Besides

[1] See, however, the note on l. 1689 of this edition for a partial reflection of *arbor* in a story introduced into the Welsh version of *The Seven Sages.*

[2] For literature on *canis* see G. L. Kittredge, "Arthur and Gorlagon," *Studies and Notes in Philology and Literature,* VIII, pp. 222 f., 269 f. (also in separate reprint, Boston, 1903); J. G. Frazer, *Pausanias's Description of Greece,* London, 1898, V, pp. 421 f.; Keller, *Li Romans des Sept Sages,* pp. clxxviii f.; Keller, *Dyocletianus Leben,* p. 53; W. A. Clouston, *Popular Tales and Fictions,* Edinburgh, 1887, II, pp. 166 f.; T. Benfey, *Pantschatantra,* Leipzig, 1859, I, pp. 479 f.; H. Oesterley, *Paulis Schimpf und Ernst,* Stuttgart, 1866, pp. 502 f.; H. Oesterley, *Kirchhofs Wendunmuth,* Tübingen, 1869, V, p. 171; and S. Baring-Gould, *Curious Myths of the Middle Ages,* new ed., London, 1881, pp. 134 f.

[3] Except for the *Seven Vezirs* and the version of Nachshebī.

[4] As do also the *Dolopathos* and the Welsh version.

his dog he possesses an eagle, which he has taken with him on a stag hunt at the time when the incident happens to the child. The mother is also away from home at the time, begging bread. — In the many versions of *The Seven Sages of Rome* the only noteworthy variation is that of **H** in adding a pet falcon[1] to the actors in the story; it is the falcon that first discovers the presence of the snake; he then awakes the dog by flapping his wings.

Analogues of *canis* are found as follows:

(1) Pausanias, *Description of Greece*, Bk. X, chap. XXXIII, tr. Frazer, I, pp. 551 f.; (2) the Chinese *Vinaya Pitaka*, see S. Beal, *The Academy* (London), November 4, 1882, XXII, p. 331 (also in Clouston's *Popular Tales and Fictions*, II, pp. 184 f.); (3) the *Pantschatantra*, Bk. V, No. 2: (*a*) Benfey, Leipzig, 1859, II, pp. 326 f.; R. Schmidt, Leipzig, 1901, pp. 287 f.; (*b*) J. A. Dubois, Paris, 1826, pp. 212 f.; (4) the *Fables of Bidpai:* (*a*) Bickell and Benfey, *Kalilag und Dimnag*, Leipzig, 1876, pp. 53 f.; (*b*) Keith-Falconer, *Kalīlah and Dimnah*, Cambridge, 1885, pp. 170 f.; (*c*) Knatchbull, *Kalila and Dimna*, Oxford, 1819, pp. 268 f.; (*d*) Derenbourg, *Kalīlah et Dimnāh*, Paris, 1881, pp. 144 f.; (*e*) John of Capua, *Directorium vitae humanae*, ed. Derenbourg, Paris, 1889, pp. 316 f.; (*f*) Eastwick, *The Anvār-i Suhailī*, Hertford, 1854, pp. 409 f.; (5) the *Kathā-Sarit-Sāgara*, Tawney, Calcutta, 1884, II, pp. 90 f. (the same version appears in Chambers and Jones's *Asiatic Miscellany*, Calcutta, 1787, pp. 73 f., where it is said to be translated from the *Ayar Danish* of Abulfazel); (6) the *Hitopadesa*, E. Lancereau, Paris, 1882, pp. 267 f.; (7) the *Alakēsa Kathā*, see Clouston, *A Group of Eastern Romances*, Glasgow, 1889, pp. 211 f.; (8) Baldo, *Alter Esopus*, ed. E. du Méril, *Poésies inédites du moyen Âge*, Paris, 1854, pp. 240 f.; (9) Étienne de Bourbon, *Anecdotes historiques*, ed. Lecoy de la Marche, Paris, 1877, pp. 325 f.; (10) Legrand d'Aussy, *Fabliaux ou Contes*, 3d ed., Paris, 1829, III, pp. 354 f.; (11) *Gesta Romanorum*, Herrtage, *E. E. T. S.*, Ex. Ser., XXXIII, pp. 98 f., London, 1879 (Madden, London, 1838, pp. 85 f.);[2] (12) Sansovino, *Cento Novelle Scelte*, Day II, novel 9, Venice, 1561, pp. 91 f. (the same in French in *Les Facetievses iovrnees* by G. C. D[e] T[ours], Day IX, novel 1, Paris, 1584, pp. 287 f.); (13) H. W. Kirchhof, *Wendunmuth*, Bk. VII, No. 109, ed. Oesterley, Tübingen, 1879, IV, p. 321; (14) R. L'Estrange, *Fables of Æsop*, No. CCCCLXIV, London, 1692, p. 439; (15) J. Pauli, *Schimpf und Ernst*, No. 257, ed. Oesterley, Stuttgart, 1866, pp. 169 f.; (16) *Arthur and Gorlagon*, Kittredge, in *Studies and Notes*

[1] A natural addition and in no way influenced, I believe, by the eagle of the *Dolopathos*.

[2] Not in any of the published versions of the continental *Gesta Romanorum*.

in Philology and Literature, VIII, pp. 157 f.; (17) an Irish story under various titles, J. Curtin, *Hero-Tales of Ireland*, London, 1894, p. 332 (see Kittredge, as above, pp. 166, 274, for eight other versions of this story); (18) a Welsh tradition[1] first reported by E. Jones, *Musical Relics of the Welsh Bards*, London, 1794, p. 75; also, with unimportant variations, in (*a*) *Iolo Manuscripts*, ed. Williams and Williams for the Welsh MSS. Society, Llandovery, 1848, p. 561, (*b*) a Glasnys version reported by D. E. Jenkins, *Bedd Gelert, its Facts, Fancies, and Folk-Lore*, Portmadoc, 1899, pp. 58 f., and (*c*) W. R. Spencer's poem, "Beth Gêlert, or The Grave of the Greyhound," *Poems*, London, 1835, pp. 150 f.;[2] (19) a Russian popular story, J. Vogl, *Die ältesten Volksmärchen der Russen*, Vienna, 1841, pp. 93 f.; (20) a Malay story, W. E. Maxwell, *Journal of the Straits Branch of the Royal Asiatic Society*, Singapore, 1881, No. VII, p. 23; (21) a Mongolian story, B. Bergmann, *Nomadische Streifereien*, Riga, 1804, Pt. I, pp. 103 f.; (22) a Cinghalese story, H. A. Pieris, *Orientalist*, Kandy, 1884, I, p. 213 (also in *Panjab Notes and Queries*, Allahabad, 1886, III, pp. 148 f.); (23) a Greek story, J. G. von Hahn, *Griechische und albanesische Märchen*, Leipzig, 1864, I, pp. 207 f.; (24) an Indian story, *Past Days in India*, by "a late customs' officer," London, 1874, pp. 92 f.; (25) Mark Twain, *A Dog's Story*, in *Harper's Monthly Magazine*, 1904, CVIII, p. 16; (26) *[3] Lönnrot, *Om det nord tschudiska spraket*, Helsingfors, 1853, p. 30 (cited by Benfey, *Pantschatantra*, II, p. 483).

Stories of the same *genre* as *canis*, but not closely analogous to it, are to be found in

(27) Grimm, *Kinder- und Hausmärchen*, No. 48, 9th ed., Berlin, 1870, pp. 188 f.; (28) *Panjab Notes and Queries*, Allahabad, 1886, III, pp. 94 f. (also, with slight variations, in Clouston's *A Group of Eastern Romances*, Glasgow, 1889, pp. 206 f., J. H. Knowles's *Folk-Tales of Kashmir*, London, 1888, pp. 42 f., and R. Burton's *Sind Revisited*, London, 1877, II, pp. 303 f.); (29) C. Rama Ayen, *Vier Geheimrath-Minister*, Hamburg, 1855, pp. 32 f.; (30) *Pesikta des Rab Kahana*, ed. S. Buber, tr.

[1] *Canis* has been localized in Wales, at Bedd Gelert, where the dog's grave is still shown; also in Greece (according to the first of the variants mentioned), in France (according to the 9th variant), and at several places in India (according to the 27th variant).

[2] See also F. O. Ticknor's, *Gelert* in *The Poems of Ticknor*, Philadelphia, 1879, p. 98.

[3] I indicate by an asterisk all analogues cited which I have not been able to verify.

A. Wünsche, Leipzig, 1885, p. 102; and (31) Thomas Howard, *The Seven Wise Mistresses of Rome* (example of the second mistress), London, no date.

In 1 the protecting animal is a serpent; in 2, 3*b*, 5, 7, 22, and 23 a mongoose; in 3, 4*f*, and 6 an ichneumon; in 4*a*, 4*b*, and 4*c* a weasel; in 16 and 17 a werewolf; in 20 a bear; in 21 a polecat; in 23 a fisher's son. The attacking animal is a wolf in 1, 15, and 18; a hobgoblin in 16 and 17 (except in the Curtin version); a tiger in 20; a dragon in 23. In 25 the child is saved by the dog from being burned to death. In 3, 4, 5, 6 (as in the *Book of Sindibād*) the child had been left in the care of his father; 14, 15, 18, and 20 make no mention of the mother. Only seven versions reproduce the nurse feature: 9, 10, 11, 12, 13, 19, 25; and in 9, 12, 13, and 25 there is only one nurse. 11 and 19 are derived from **H**, which they track pretty closely. 10 also had its basis in some version of *The Seven Sages of Rome*, probably **K**. 14 and 15 are so much condensed that their source can hardly be traced. In 1 the dart which kills the snake (here the protecting animal) also kills the child. In 16 and 17 (except for the Curtin version) a hand is reached down a chimney in an effort to steal the child; this hand is bitten off by the werewolf and laid in the cradle beside the child. In 20 the child flees for safety into a jungle, whence it emerges only after the father's return and after his discovery of the carcass of the tiger. In 23 the snake stings the child on the neck and then makes his escape, the mongoose, which had been tied near by, having been unable to protect the child. After the cobra has got away, however, the mongoose manages to bite the string in two, and forthwith hastens to the jungle in search of some snakeroot. Returning, it is killed by the mother, who later discovers the snakeroot, applies it to the child's neck, and thus saves its life. In 23 the fisher's son, having been accused by the queen of slaying the prince, dies of remorse, and is changed into marble; the princess then, in the course of three years, weeps a dishful of tears, which she pours over the marble form of the fisher's son, and he is restored to life. 25, the most modern redaction of the story, runs briefly as follows: A child is left one day by its nurse asleep in its crib in the nursery. The pet dog of the family is also in the room, asleep on a bed. A spark from the fireplace lights on the gauze covering of the baby's crib and sets it afire. The baby awakes, and screams. The

dog, thus aroused, snatches the child from the cradle, and rushes with it from the room and around a bend in the hall. Here he meets his master, who, mistaking the situation, begins to beat him, and would have killed him, but is interrupted by the nurse, who has meantime discovered the fire.

None of the last five analogues (27–31) reflect *canis* very faithfully. In 27 dog, child and wolf all appear, but the dog, an old and worthless creature, protects the child from the wolf in accordance with a former agreement between the two, the dog's purpose being to prevent his master's carrying out a threat to kill him. In 28 a poor man owes a debt, and having nothing wherewith to pay it, gives up his dog. The dog protects his new master's property so faithfully that he holds the debt to be canceled and sends the animal back to his former master. The latter meets the dog on the way, and, jumping to the conclusion that he has proved unfaithful, straightway takes his life. 29 is a variant of 28; the dog here, however, cancels his former master's debt by killing the paramour of his new master's wife. 30, a commentary on Proverbs, xvi. 7, is briefly as follows: Some shepherds, having milked their flocks, leave the milk in the care of a dog; a serpent comes and licks up some of the milk from the bucket. When the shepherds return and are about to drink the milk, the dog falls to barking, but they do not understand its significance. The dog then drinks some of the milk, and dies. 31 tells of a pet lion which, after killing a wild boar that was about to kill its mistress's father, is himself killed by a steward who has misinterpreted his action in killing the boar.

3. **Aper.** — In both the *Book of Sindibād* and *The Seven Sages of Rome*.[1]

The Eastern and the Western versions of *aper* do not differ materially. The most striking variation is in the manner in which the boar meets his death; in the Western versions he is invariably slain by the shepherd; in the Eastern versions, however, he dies either in consequence of holding his head back too long in expectation of more fruit, or, as in the *Sindibād-nāmeh*, in consequence of rushing too violently upon the trunk of the tree in which his intended victim has taken refuge. Another noteworthy variation is the employment by all

[1] It appears in all versions of *The Seven Sages of Rome*, and in all versions of the *Book of Sindibād* except the *Seven Vezirs* and the Nachshebī version. It is not in the *Dolopathos*.

the Eastern versions save the *Mischle Sindbad* of a monkey in the place of the shepherd of other versions. Slight variations exhibited by the Western variations are the substitution by the Middle English versions (except **D**, **F**, and **As**) of a haw tree for the fig tree, and the addition by **H** of a motive for the shepherd's venturing into the forest, in that the emperor of the land had offered his daughter and his throne to any one who would slay the boar.[1]

More or less distant analogues of *aper* appear in

(1) J. Vogl, *Die ältesten Volksmärchen der Russen*, Vienna, 1841, pp. 137 f; (2) J. G. von Hahn, *Griechische und albanesische Märchen*, I, p. 153; (3) (*a*) Eastwick, *The Anvār-i Suhailī*, pp. 526 f., (*b*) *Le Cabinet des Fées*, Amsterdam, 1785, XVIII, pp. 26 f.; (4) the *Sumsumāra Jataka* (No. 208), *The Jataka*, W. H. D. Rouse, Cambridge, 1895, II, pp. 110 f.; (5) *Pantschatantra*, Bk. IV, No. 1: (*a*) Benfey, II, pp. 285 f., Schmidt, pp. 252 f.; (*b*) Dubois, pp. 184 f.; (6) the *Fables of Bidpai*[2]: (*a*) Bickell and Benfey, pp. 48 f.; (*b*) Keith-Falconer, pp. 158 f.; (*c*) Knatchbull, pp. 258 f.; (*d*) Derenbourg (the Hebrew version), pp. 127 f.; (*e*) Derenbourg (the Latin version), pp. 203 f.; (*f*) Eastwick, pp. 371 f.; (*g*) *Le Cabinet des Fées*, XVIII, pp. 2 f.[3]; (7) the *Kathā-Sarit-Sāgara*, Tawney, II, pp. 84 f.; (8) the *Çukasaptati*, story 64, R. Schmidt, Leipzig, 1893, pp. 139 f.; (9) the *Mahāvastu Avadāna*, tr. Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal*, Calcutta, 1882, p. 138; (10) a poem by "Bruder Werner," *Minnesinger*, ed. F. H. von der Hagen, Leipzig, 1838, III, p. 16; (11) a modern Russian story reported by Rouse, *The Jataka*, II, p. 110, note 1; (12) a Japanese story retold by W. E. Griffis, *Japanese Fairy World*, Schenectady, N.Y., 1880, pp. 144 f.; (13) **Cariyā-Pitaka*, III, 7[4]; (14) **Markata-jātaka*, Mahāvastu II, 208.[4]

The first of the analogues cited is evidently patterned after *aper* as according to **H**, for it reproduces the offer of daughter and crown to the one who shall kill the boar. But it also makes some interesting variations; for instance, it has instead of the fig tree of the usual version a

[1] Perhaps borrowed from *vaticinium*, though in any case a natural variation.

[2] For fuller bibliographical information concerning the *Pantschatantra* and the various *Bidpai* redactions, see analogues 3 and 4 of *canis*.

[3] It will be observed that the *Anwār-i Suhailī* and *Le Cabinet des Fées* each contain two versions of *aper*, both that of the *Book of Sindibād* and that which appears normally in other *Bidpai* collections.

[4] Cited by Rouse, *The Jataka*, p. 110, note 1.

pear tree, in which there is a grapevine which supplies the shepherd with fruit; the boar, after eating his fill of the grapes, falls asleep without the usual stimulus of the shepherd's scratching; the shepherd then beheads him with an ax. The second analogue resembles most the version found in the *Sindibād-nāmeh*, but doubtless owes nothing to it. It has to do with a boy who, having been chased up a tree, falls out of the tree in consequence of the boar's violent gnawing at its roots; the boar then rushes headlong at the boy, but, missing him, comes upon the tree with such force that he strikes his tusks clear through it and dies. 3*a* and 3*b* tell the story as according to the *Book of Sindibād*, except that they report that the boar comes to his death in consequence of an attempt to climb the tree. The remaining analogues are but distant ones, and may never have had any real connection with *aper* or its original. They have to do with a monkey that escapes by his presence of mind from some hostile animal — a tortoise, a crocodile, a whale, or some other sea animal. This animal is at first a friend of the monkey, but later, at the instigation of his wife, who is very jealous, tries to do him mortal injury. The wife feigns illness as an excuse for requesting of her husband the heart of the monkey, which, she holds, is the only remedy for her ailment. This animal is transporting the monkey on his back to the home of the wife, when the monkey, learning of his former friend's sinister intent, announces that he has left his heart on a limb of the tree in which he lives (or, as with 5*b*, he has a presentiment that the wife is convalescent), and so he is permitted to return to his home; after which he stoutly refuses to leave again. 11 substitutes a fox for the monkey, a whale for the crocodile, the king of fishes for the crocodile's wife. In 12 both monkey and tortoise appear, but the queen of the fishes takes the place of the monkey's wife.

4. **Medicus** appears only in *The Seven Sages of Rome*, but the various redactors differ considerably in their report of it. **D**, for instance, makes no mention of the barrel feature; and the Welsh version is silent both as to the barrel feature and as to the disease of Hippocrates. In **D*** and **K** the disease of Hippocrates comes by way of retribution for his selfishness in sending his nephew to Hungary rather than go himself. The barrel feat is then done only to counteract a popular loss of faith in him when it has become apparent that he cannot cure himself. It is not until after all this, and just before his death, that he slays his nephew. With **H** the nephew is Galen.

I have found but two variants of *medicus:* (1) Sansovino, *Cento Novelle Scelte*, Day II, novel 4, Venice, 1561, pp. 72 f. (the same in a French translation in *Les Facetievses iovrnees*, by G. C. D[e] T[ours], Day X, novel 8, Paris, 1583, folio 348 f.); (2) *The Forty Vezirs*, ed. E. J. W. Gibb, London, 1886, pp. 37 f.

The first of these is based on **A***, which it tracks pretty closely. Its chief departures from **A*** are in omitting mention of the diet (beef and water) presented by the nephew for the cure of the prince, and in reporting that the father of the prince was a miller. The second variant is more distant. It runs briefly as follows: A young prince is very ill, and his physicians can do nothing for him. A skillful physician from a distance is sent for; he comes, feels the pulse of the patient, then asks for a private consultation with the queen, as in *The Seven Sages*. The queen admits that she had at one time made merry with another than the king. The physician prescribes a diet of porridge, curds and whey, and brewis.[1]

5. **Gaza.**[2] — In all versions of the Western group of *The Seven Sages*, including the *Dolopathos*.

In *The Seven Sages* proper the story is very simple; the thief, in order to escape detection, employs only one ruse: in order to account for the lamentations of the dead man's family he stabs himself in some unvital part.[3] The *Dolopathos* version, on the other hand, is very elaborate: the thief saves himself first (as in *The Seven Sages of Rome*) by stabbing himself; then — a feature peculiar to the *Dolopathos* — by asserting that a child belonging to the family, which is crying mysteriously, is crying for its mother; later he rescues his father's body by fitting himself out in clothes that are white on one side and black on the other, thereby deceiving forty guards, half of whom are clad in white, half in black; next he lies with the princess, who puts a black mark on him, but he

[1] Professor Kittredge suggests that there is a faint resemblance to *medicus* in one of Hamlet's adventures at the English court in Saxo Grammaticus, ed. Holder, Bk. III, pp. 93–94.

[2] For literature on *gaza* see S. Prato, *La Leggenda del Tesoro di Rampsinite*, Como, 1882; Frazer, *Pausanias's Description of Greece*, V, pp. 176 f.; Clouston, *Popular Tales and Fictions*, II, pp. 115 f.; Keller, *Sept Sages*, pp. cxciii f.; Keller, *Dyocletianus Leben*, pp. 55 f.; R. Köhler, *Kleinere Schriften*, ed. Bolte, Berlin, 1898, I, pp. 198 f. (also in *Orient u. Occident*, II, pp. 115 f.); A. Schiefner, *Bulletin de l'Acad. des Sciences de Saint-Pétersbourg*, 1870, XIV, cols. 299 f.

[3] The Welsh version omits even this detail.

marks similarly others in the palace; finally he thwarts an attempt to detect him by giving to a child, who has singled him out from a number of suspects, a bird in exchange for a knife which the child gives him. He is rewarded for all his shrewdness by the hand of the princess. Besides these variations, which come in the second half of the story, the *Dolopathos* introduces another striking variation at the very beginning, in relating that the father had been at one time keeper of the treasury, and had been driven to steal only in consequence of the son's extravagance.

Variants of *gaza* are found as follows:

(1) Herodotus, *History*, Bk. II, § 121, tr. G. C. Macaulay, London, 1890, I, pp. 169 f. (the same version, with very slight changes, is told by Bandello, *Novelle*, I, 23, tr. J. Payne, London, 1890, II, pp. 27 f., and by A. Albertinus, *Der teutschen recreation oder Lusthaus*, Rottwil, 1619, pp. 154 f.; it was the Herodotus version also that inspired Heine's *Rhampsinit*, — see *Heinrich Heines sämtliche Werke*, ed. E. Elster, Leipzig, 1890, I, pp. 329 f.); (2) *Pausanias's Description of Greece*, Bk. IX, chap. 37, ed. Frazer, I, pp. 491 f.; (3) Charax Pergamenus, Ἑλληνικά, Bk. IV, a note on Aristophanes, *Clouds*, l. 508 (see Mueller, *Fragmenta Historicorum Græcorum*, Paris, 1849, III, p. 637); (4) É. Legrand, *Recueil de Contes populaires grecs*, Paris, 1881, pp. 205 f.; (5) Th. Nöldeke, *Zeitschr. d. d. morg. Gesellsch.*, 1888, XLII, pp. 68 f.; (6) Ser Giovanni, *Pecorone*, Day IX, novel 1, tr. W. G. Waters, London, 1897, pp. 102 f.[1] (the same in English in Painter, *Palace of Pleasure*, I, No. XLVIII, ed. Jacobs, London, 1890, II, pp. 8 f.); (7) Sansovino, *Cento Novelle Scelte*, Day III, novel 4, Venice, 1561, pp. 105 f.; (8) *L'Histoire du Chevalier Berinus*, Pt. III, chap. CXV f., Paris, [1525?]; (9) Pitré, *Fiabe, Novelle e Racconti popolari Siciliani*, No. 160, Palermo, 1875, III, pp. 210 f. (for a translation of this story see T. F. Crane, *Italian Popular Tales*, Boston, 1885, pp. 163 f.); (10) Pitré, *l.c.*, No. 159, III, pp. 205 f.; (11) C. Coronedi-Berti, *Novelle popolari bolognesi*, No. 2, Bologna, 1864; (12) D. Comparetti, *Novelline popolari italiane*, No. 13, Torino, 1875, pp. 52 f.; (13) S. Prato, *La Leggenda del Tesoro di Rampsinite*, pp. 1 f.; (14) Bartoli and Sansoni, *Una Novellina e una Poesia popolare Gragnolesi*, Firenze, 1881, pp. 7 f.; (15) J. F. Campbell, *Popular Tales of the West*

[1] Joseph Jacobs, in his edition of Painter's *Palace of Pleasure*, I, p. lxxvii, has conjectured — happily, I think — that it was upon this version that the play *Bendo and Richardo*, mentioned by Henslowe (*Diary*, ed. Collier, London, 1845, pp. 22, 24, 27) was based; Bindo and Ricciardo are the names of the architect and his son with both Ser Giovanni and Painter.

Highlands, Edinburgh, 1860, I, pp. 330 f.; (16) F. M. Luzel, *Mélusine*, Paris, 1878, I, cols. 17 f. (also in Luzel, *Contes populaires de Basse Bretagne*, Paris, 1887, III, pp. 351 f.); (17) Luzel, *Mélusine*, I, cols. 23 f. (also in *Contes pop.*, III, pp. 367 f.); (18) an early Dutch poem, *De Deif van Brugghe*, reprinted by G. W. Dasent, *Zeitschr. f. d. Alterth.*, 1845, V, pp. 385 f.; (19) Etlar, *Eventyr og Folkesagen fra Jylland*, Copenhagen, 1847, p. 165 (see for a summary, Clouston, *Popular Tales and Fictions*, p. 139); (20) J. W. Wolf, *Deutsche Hausmärchen*, Göttingen, 1851, pp. 400 f.; (21) H. Pröhle, *Märchen für die Jugend*, No. 38, Halle, 1854 (see for a summary, Köhler, *Kleinere Schriften*, ed. Bolte, I, p. 208); (22) A. von Platen, *Der Schatz des Rhampsinit*, Platen's *Gesammelte Werke*, Stuttgart, [1869], II, pp. 1 f.; (23) I. and J. Zingerle, *Kinder- und Hausmärchen aus Süddeutschland*, Regensburg, 1854, pp. 300 f.; (24) A. Schiefner, *Bulletin de l'Acad. Imperiale des Sciences de Saint-Pétersbourg*, 1870, XIV, cols. 314 f.; (25) L. Leger, *Mélusine*, 1878, I, cols. 136 f.; (26) W. R. S. Ralston, *Tibetan Tales*, London, 1882, pp. 37 f.; (27) M. Lidzbarski, *Geschichten und Lieder aus den neu-aramäischen Handschriften der Königl. Bibliothek zu Berlin*, Weimar, 1896, pp. 241 f.; (28) W. Radloff, *Proben der Volkslit. der türkischen Stämme Süd-Siberiens*, St. Petersburg, 1872, IV, pp. 193 f.; (29) W. Goonetilleke, *The Orientalist*, Kandy, 1884, I, pp. 56 f. (an account of a Cinghalese version); (30) Prym and Socin, *Der neu-aramäische Dialekt des Tûr 'Abdin*, Göttingen, 1881, Pt. II, pp. 170 f.; (31) J. Rivière, *Contes populaires de la Kabylie*, Paris, 1882, pp. 13 f.; (32) M. Wardrop, *Georgian Folk Tales*, London, 1894, pp. 89 f.; (33) Dozon, *Contes albanais*, No. 15, Paris, 1881, pp. 124 f.; (34) Socin and Stumme, *Abhandlungen der phil.-hist. Classe der königl. sächsischen Gesellsch. der Wissenschaften*, Leipzig, 1895, XV, pp. 107 f.; (35) F. Liebrecht, *Jahrb. f. rom. u. engl. Lit.*, 1870, XI, pp. 367 f.; (36) A. von Suttner, *Das Magazin für die Lit. des In- und Auslandes*, Leipzig, 1883, XIV, pp. 541 f.; (37) V. Largeau, *Flore Saharienne*, Geneva, 1879, pp. 28 f.; (38) *Kathā-Sarit-Sāgara*, ed. Tawney, II, pp. 93 f.; (39) *Hans Sachs, a *Meisterlied* of December 20, 1540, in the Erlanger MS. No. 1668, folio 358[b] (see Köhler, *Kleinere Schriften*, I, p. 207, note); (40) *a Danish version, mention of which is made by Prato, p. 52, on the authority of C. Nyrop; (41) *three unpublished Portuguese variants in the collection of Z. Consiglieri Pedroso (according to Prato, p. 23, who cites Pedroso, *Ensaios Criticos*, Porto, 1881, III, p. 5).

Stories related, perhaps, to *gaza*, but obviously not closely related, are reported by

Radloff, *Proben d. Volkslit. d. türk. Stämme Süd-Siberiens*, III, pp. 332 f.; E. Cosquin, *Romania*, 1881, X, pp. 162 f. (several stories of

the *gaza* type, with discussion of them); Leskien and Brugmann, *Litouische Volkslieder und Märchen*, Strassburg, 1882, pp. 480 f.; M. Dragomanov, *Révue des Traditions populaires*, Paris, 1895, X, pp. 204 f.; Straparola, *Nights*, I, 2, tr. W. G. Waters, London, 1894, II, pp. 115 f.: Clouston, *Popular Tales and Fictions*, II, pp. 143 f. and 480 f. (summaries of a Mongolian and an Egyptian story); Lal Behari Day, *Folk Tales of Bengal*, London, 1883, pp. 160 f.

Only one of the variants mentioned, that of Sansovino (7), tells the story in its simpler form as found in *The Seven Sages of Rome*. This version must have been derived from *The Seven Sages of Rome*, since it differs from it in only one minor detail: in that the son stabs his mother rather than himself. All the other variants, I believe, go back, either directly or through some other medium than *The Seven Sages* proper, to the version of Herodotus (1). They are, accordingly, with only one or two exceptions, fuller than is the version of *The Seven Sages of Rome*. The expansion comes in, in part, at the beginning, where other feats of roguery, performed by the robber before breaking into the king's treasury, are detailed; but the chief expansion always comes with the second half of the story. The ruses employed by the thief to escape detection afford opportunity for almost endless elaboration, and the story-teller has in many cases taken liberal advantage of this opportunity.

In 6, 8, 10, 15, 16, 17, 18, 21, 25, as in *The Seven Sages of Rome*, the robber cuts himself so as to explain the conduct of the dead robber's wife or other relative. In 16 he stabs his sister; in 29 he falls down a tree; in 36 he throws a child of the dead robber into the fire. In 4, 5, 12, 28, 32, 35, 37 the wife (or other relative), in order to account for her emotion on witnessing the headless corpse exposed on the streets of the city, lets fall and breaks an earthenware vessel (jar, goblet, bottle, or the like) which she is carrying, — this, I should add, at the suggestion of the youthful robber. In 1, 5, 9, 13, 14, 15, 16, 17, 18, 20, 21, 22, 23, 25, 28, 32, 38 the robber intoxicates (or drugs) the guards that have been set to watch the headless body, then steals the body away from them and gives it burial; in 27 and 30 he sings the guards to sleep. In 18, after intoxicating the guards, he dresses them up in monks' clothes. In 9, 16, 34 he frightens the guards away from the body by means of a flock of goats to whose heads he has attached pots containing candles. In 4, 27, 28, 30, 31, 32, 35 he steals some money that has been scattered (or otherwise exposed) by the king; in 34 he steals a

golden bowl; in 16, the king's crown. In 4, 6, 15, 16, 23, 25, 27, 31, 32, 34 he steals some animal (camel, goat, gazelle, stag, hind, calf, pig, or ostrich) belonging to the king. The king sends out beggars to ask for a piece of this animal's flesh, hoping thereby to detect the thief; the mother (or other kinsman of the murdered man) stupidly gives one of these beggars a piece of the fresh meat; in 6, 9, 25, 27, 31, 32 the young thief kills the beggar; in 4, 23, 34, 35 he discovers that the beggar has marked his house, and so he marks other houses. In 6, 8, 18, 28 he lies with the princess, and she sets a black mark on him, but he marks similarly others in the palace; in 25, 31, 34, 36 the princess clips off a bit of his beard or his mustache, and he does the same for others[1]; in 12 she cuts off a piece of his garment. In 4, 22, 28, 35, 37 the young robber escapes from the princess by leaving with her the hand of the murdered robber. In 15, 26, 36, as in the *Dolopathos*, he is detected by a child, who gives him an apple or a knife; he also gives the child some gift, and then contends that this was the motive of the child's gift to him. In 28 a camel with extraordinary divining powers kneels before his door; his house is then marked, but he marks similarly other houses. In 32 a hind detects him in like fashion, and he kills it. In 12 he exposes a man of straw at the window of the king's bedroom, and thus draws the king out of the palace, after which he enters and steals a sheet from the latter's bed.

In 4, 5, 25, 26, 27, 30, 35, 36, 37 the thieves are uncle and nephew; in 1, 2, 22, 28, 31, 38 they are brothers; in 10, 14, 15, 17, 18, 20, 21, 23, 33 they are not related to each other; in the remaining versions they are father and son, as in the *Dolopathos* and *The Seven Sages of Rome*. In 6, 17, 18, as in the *Dolopathos*, the hole through which the robber had entered the treasury is discovered by burning some green straw in the building and then noting how the smoke makes its escape; in 31, 34, 35 the hole is discovered by sealing up the treasury and then observing how any light is admitted to the building. In 4, 5, 12, 17, 18, 23, 25, 29, 34 these means of discovering the opening in the well are recommended by some old man, generally a robber. In 25 father and son enter the king's larder by way of a tunnel; the father eats so much that he is unable to make his way out, and the son beheads him. In 36

[1] There is a similar *motif* in Boccaccio's *Decameron*, Day III, novel 2; see Landau, *Quellen des Dekameron*, 2d ed., pp. 70 f. See also Liebrecht's note on this story in Dunlop's *History of Fiction*, ed. Wilson, London, 1896, II, pp. 80 f.

both nephew and uncle fall into the pitch, but the son manages to extricate himself. In 33 twelve robbers break into the king's stable; the master thief (a boy), who has been set to watch at the door, raises a hue and cry, and beheads the robbers one by one as they come out. In 1, 4, 6, 12, 14, 15, 16, 17, 18, 21, 22, 26, 27, 30, 31, 32, 33, 34, 35, 36 the young thief ultimately marries the princess.

6. **Puteus.**[1] — In all versions of *The Seven Sages of Rome* except the Italian prose version edited by Varnhagen; also in the *Dolopathos*, but in a condensed form; not in the *Book of Sindibād*.

In the *Dolopathos*, *puteus* is appended, incongruously enough, to *inclusa*, — the wife who has figured in *inclusa* becoming once again, in the appended story, the object of a husband's jealousy, and being locked in prison by this second husband as in *inclusa*. All mention of the curfew law is omitted in the *Dolopathos*, and so also with the punishment which, in conformity to this law, was meted out to the husband. The wife admits her husband late in the night after he has promised never to lock her up again; and on the next day he orders the tower to be torn down. **D** falls in with the *Dolopathos* — quite by accident, of course — in omitting mention of the curfew law. In **L** and **D** the wife, when overtaken in her infidelity, pleads that she had left the house because of illness; in **H**, because her mother, who was very ill, had sent for her. Another variation made by **H** is the wife's making her last will and testament before dropping the stone into the well. In **D** the husband tells the watchman that he had left his chamber because he heard outside a pet spaniel that had been missing. In **D*** and **K** the husband, after his untoward adventures, falls sick and dies.

Variants or derivates of *puteus* are to be found as follows:

(1) *Çukasaptati*, story 16, tr. R. Schmidt, Leipzig, 1893, pp. 107 f.; (2) Petrus Alphonsus, *Disciplina Clericalis*, No. 15, ed. F. W. V. Schmidt, Berlin, 1827, pp. 53 f. (the same in French, *Le Castoiement d'un Père à son Fils*, No. 12, ed. M. Roesle, Munich, 1899, pp. 24 f.; also, in a free paraphrase, in *An Alphabet of Tales*, No. DXXXVIII, ed. M. M. Banks, London, 1905, II, pp. 362 f. [*E. E. T. S.*, CXXVII]); (3) Adolphus, *Fables*, No. VI, P. Leyser, *Historia Poetarum et Poematum medii Aevi*, Halle, 1721, pp. 2018 f. (error for 1118); (4) Legrand d'Aussy, *Fabliaux*

[1] See Keller, *Sept Sages*, pp. clxxxix f.; Oesterley, *Paulis Schimpf und Ernst*, pp. 549 f., Clouston, *Book of Sindibād*, p. 333; and Landau, *Quellen des Dekameron*, 2d ed., pp. 79, 92, 262 f.

ou Contes, 3d ed., Paris, 1829, III, pp. 146 f.; (5) Hans Sachs, *Das Weib im Brunnen*, ed. Keller, Stuttgart, 1875, IX, pp. 96 f.; (6) Boccaccio, *Decameron*, Day VII, novel 4; (7) Hugo von Trimberg, *Der Renner*, Frankfurt-am-Main, 1549, p. 66a; (8) Molière, *George Dandin*, 1668 (the same in English, with slight additions and entire change of names, in Betterton's *The Amorous Widow; or Wanton Wife;* and in the condensed form of this play, *Barnaby Brittle; or, A Wife at her Wit's End;* a farce, London, 1782); (9) a Sussex tradition recorded as an authentic story in a newspaper and thence reported by S. Baring-Gould, *Curious Myths of the Middle Ages*, new ed., pp. 143 f.; (10) * *Von eynem bözen wybe*, in MS. 1279 of Leipzig University Library (see Keller, *Sept Sages*, p. cxcii); (11) * H. Zschorke, *Peter Rothbart*, a play (see Keller, p. cxciii).[1]

It is probable that most, if not all, of these variants were ultimately derived from *The Seven Sages of Rome*, from which they differ materially only in that they omit mention of the curfew law. Molière (8) introduces a slight variation, in that the wife, instead of throwing a stone into the well, threatens to stab herself to death. With the Sussex version (9) she throws a log in the well; she had been teaing and gossiping at a neighbor's. With 1, 2, 4, 5, 8 the parents or some close kinsmen of the wife are called on to witness the infamy of the husband after he has been locked out. With Boccaccio (6) the wife's friends come to her aid and give the husband a beating. With Hans Sachs (5) the husband had been out carousing, and had returned home late; it was still later, after the husband had been put to bed, that the wife went out to meet her paramour.

7. **Senescalcus.** — In all versions of *The Seven Sages*, whether Eastern or Western, except the Habicht text of the *Seven Vezirs*, the version of Nachshebī, the *Dolopathos*, the "Versio Italica" (**I**), and the Middle English manuscript **F**.

In the *Book of Sindibād* the story shows the following variations from the typical form in *The Seven Sages of Rome:* the part of the seneschal is taken by a bath man; it is the wife who is spokesman when the husband returns in the morning to protest that it is time for her to return

[1] Pauli's story cited by Oesterley (*Schimpf und Ernst*, p. 375) as a variant of *puteus* seems to me to be very distantly related to it, if at all; so with Dunlop's proposed analogue, Cardinal Bibbiena's *La Calandria* (*History of Fiction*, ed. Wilson, II, p. 112). Dunlop's citation of "one of Dancourt's plays" as an analogue (p. 112) I have been unable to verify.

home; no mention is made of the prince's banishing the husband; the husband either hangs himself or dies of sorrow. The Western versions exhibit more numerous variations, but the only version that alters the story radically is the Welsh, which condenses it to about ten lines. With **D*** and **H** the seneschal acts as leech; with **K** a leech is called in, but, since he cannot effect a cure, the seneschal is resorted to. With **D*** the seneschal requires the king to remain in his chamber for seven weeks. The reward offered by the king ranges from nine marks in the Welsh version to one thousand florins in **H**. With **L**, when the seneschal returns in the morning, he reminds the king that there had been an understanding that the woman he had procured should leave without having her identity known to any one. In all versions except **D*** and **K** the king threatens to have the steward put to death unless he leave the country before sunset.

Of variants of *senescalcus* there are happily but few. I know of only three: (1) Gower, *Confessio Amantis*, Bk. V, ll. 2643–2825, ed. G. C. Macaulay, London, 1901, II, pp. 19 f. (*E. E. T. S.*, Ex. Ser., LXXXII); (2) *Hitopadesa*, Bk. I, Nos. 8 and 9, tr. E. Lancereau, Paris, 1852, pp. 78 f.; (3) Masuccio, *Novellino*, No. xv, tr. W. G. Waters, London, 1895, I, pp. 223 f.[1]

The Gower version is clearly based on some version of *The Seven Sages of Rome*, — Macaulay (II, p. 496) thinks on **L**.[2] The Sanskrit analogue (2) is perhaps related to *senescalcus*, but is free. The story is briefly as follows: A prince, having fallen in love with the wife of a merchant's son, finds his love returned, but the wife nevertheless remains deaf to all dishonorable proposals. The prince takes the husband into his employ. Soon afterward he commissions the husband to procure a woman for his enjoyment, which the latter does; the prince gives her money, but does not defile her. The husband, inspired by this with confidence and carried away by cupidity, takes his wife to the prince the next time he is commissioned to find a woman. The prince enjoys her carnally, and the husband is filled with regret. The version of Masuccio (3) is also free. Here a cardinal bribes a penurious

[1] The two stories in the *Decameron* (Day III, novel 5, and Day II, novel 10) mentioned by Landau (*Quellen des Dekameron*, 2d ed., p. 86) as analogues, are too remotely analogous to be included in this list.

[2] Though in omitting mention of the diet of bread and water it associates itself with **D**.

husband to allow his wife to spend the night with him. The husband comes for his wife before day the next morning; the wife gives him the money that had been agreed on between him and the cardinal, and refuses to return to him. In neither the Italian nor the Sanskrit story is mention made of the prince's (or cardinal's) disease; both are silent also as to any punishment meted out to the husband.

8. **Tentamina.**[1] — Only in *The Seven Sages of Rome.*

There are numerous slight variations. **K**, **D***, and the Welsh version omit mention of the second marriage, and **H** and **D** of both first and second. With **K** the wife first has an opportunity to relate her woes to her mother on the occasion of an annual feast; with **L** and the Welsh version she meets her mother first after the expiration of one year of her married life. With **L**, **D***, and **K** the mother merely proposes that the husband shall be tested, the wife contriving the tests. With **L**, **H**, and **K** the tree is cut down while the husband is hunting; with these versions, also, the wife first orders the gardener to cut down the tree, but when he demurs, takes the ax and hews it down herself. With **H** the wife kills the dog by throwing it against the wall of their chamber; the dog had offended the wife by jumping on her bed. With **F** an additional test — the killing of the husband's hawk — is inserted after the second test. With **D*** and **K** the priest of whom the wife is enamored is called *Guillaume.* The excuse the wife gives to her lord for leaving the table on the occasion of the third test is, with **L**, that she wished to get his knife and his chessboard; with **H**, to get her own knife; with **F**, to bring some wine. With **D** the wife is bled on the night of the feast after all the guests have left; instead of the barber a brother aids the husband. **L**, **D***, **K**, and **D** omit the mother's bit of counsel with which **Y**, **H**, and the Welsh version conclude.

Derivates from *tentamina* are found in

(1) Legrand d'Aussy, *Fabliaux ou Contes*, 3d ed., III, pp. 165 f.; (2) *Les Faveurs et les Disgraces de l'Amour ou les Amans heureux*, La Haye, 1721, II, pp. 209 f. (the same in German in E. von Bülow's *Novellenbuch*, Leipzig, 1836, III, pp. 428 f.); and (3) Bonaventure des Périers, *Les Contes ou les nouvelles Récréations et joyoux Devis*, No. CXXVII, see "Panthéon Litt.", *Vieux Conteurs fr.*, ed. P. L. Jacob, Paris, 1841, pp. 299 f. Keller,

[1] See Clouston, *Book of Sindibād*, p. 337; Keller, *Sept Sages*, pp. cci f.; Keller, *Dyocletianus Leben*, pp. 56 f.

in his *Dyocletianus Leben*, p. 57, also cites (4)* Prévost, *Contes, aventures et faits singuliers*, Bk. II ; and (5)* Hölder, *Französische Lesebuch*, p. 156.[1]

The first of these variants was derived from **L**, to which it adheres very closely. The second and third go back to **H**. According to the second the tree which the wife cuts down is a laurel. The third derivate is somewhat condensed.

9. **Virgilius.**[2] — Only in *The Seven Sages of Rome.*

The story falls into two parts: the first (*I*) telling of the image with the bow and arrow; the other (*II*) telling of the image with the mirror, the *Salvatio Romae* of Virgilian fable. The most radical variations are those of **D**, the Welsh version, and **H**. Both **D** and the Welsh version omit *I* altogether; **H** reverses the order of *I* and *II*. With **H**, too (under the influence, probably, of the Alexander Neckam version and the *Gesta Romanorum*), instead of the image with a mirror we have a large figure holding in its hand a golden apple; this figure is surrounded by as many smaller figures as Rome has provinces, each of them having in its hand a bell with which it signals to the central figure whenever the province over which it watches rebels. **D** attributes the *Salvatio Romae* to Merlin. Among minor variations are the following: the king at the time of the story is Octavius Cæsar (**H**); is "Gracian" (the Welsh version); beneath the image with the bow are two fountains, one of cold water, one of warm (**H**)[3]; the part of the Lombard is played by the archbishop of Carthage (**D***, **K**); the part

[1] A distant parallel to *tentamina* is also found in Boccaccio, *Decameron*, Day VII, novel 9. Here Lydia, the wife of Nicostratus, is in love with Pyrrhus. To convince Pyrrhus of her love, she first kills her husband's hawk, then sends him a lock of her husband's beard, and finally presents him with one of her husband's best teeth.

[2] For the most valuable discussion of *Virgilius* and its analogues, see Comparetti, *Vergil in the Middle Ages*, tr. E. F. M. Benecke, London, 1895, pp. 257 f.; Keller, *Sept Sages*, pp. cciii f.; Keller, *Dyocletianus Leben*, pp. 57 f.; Clouston, *On the Magical Elements in Chaucer's "Squire's Tale,"* in *Chaucer Society Publications*, 1888–1890, pp. 299 f.; K. L. Roth, *Germania*, 1859, IV, pp. 257 f.; *Der Kaiserchronik*, ed. H. F. Massmann, Quedlinburg, 1854, III, pp. 421 f.; E. du Méril, *Mélanges archéol. et litt.*, Paris, 1850, pp. 425 f.; Dunlop, *History of Prose Fiction*, ed. Wilson, I, pp. 431 f.; W. J. Thoms, *Early English Prose Romances*, 2d ed., London, 1858, II, pp. 8 f.; and Oesterley, *Gesta Romanorum*, p. 742.

[3] For these fountains, also attributed to Virgil by Vincent of Beauvais, Alexander Neckam, Burley, Conrad of Querfurt, and others, see Comparetti, pp. 259, 262, 270, 293, and Massmann, p. 447.

of the king of Apulia, by the king of Hungary (**D***, **K**), or the king of Poland (the Welsh version), or merely three kings (**H**); the part of the two brothers, by four sages (**D***, **K**), or four knights (**H**); the brothers bury their gold under the city gates (**L**, **H**), a part of it in a deep ditch, the rest at three several crossways (**D***); no mention is made of setting the foundations of the tower afire (**L**, **K**, **H**, **D**); instead of melted gold in the conclusion to the story powdered gold is used (**D**).[1]

There appears to be no literary version that combines the two parts (*I* and *II*) of the story as in *The Seven Sages*.[2]

Parallels to *I*[3] are found as follows:

(1) Arnold of Lübeck, *Chronica Slavorum*, Bk. IV, chap. 19 (see *Scriptores rerum Brunsvicensium*, Hanover, 1710, II, p. 698); (2) Heinrich von Veldeke, *Eneide*, ll. 9514 f., ed. O. Behaghel, Heilbronn, 1882, pp. 383 f.; (3) Adenet le Roi, *Cléomadès*, ll. 1723 f., ed. A. van Hasselt, Brussels, 1865, I, p. 55; (4) *Virgilius*, ed. Thoms, *Early English Prose Romances*, II, pp. 42 f.; (5) *Image du Monde*, ed. E. du Méril, *Mélanges archéol. et litt.*, pp. 457 f.; (6) C. F. Hock, *Gerbert*, Vienna, 1837, pp. 163 f.; (7) William of Malmesbury, *Chronicle*, tr. Giles, London, 1883, pp. 176 f.; (8) *Gesta Romanorum*, ed. Herrtage, 1879, chap. 3, *E. E. T. S.*, Ex. Ser., XXXIII, pp. 7 f.; ed. Oesterley, chap. 107, pp. 438 f.; (9) Longfellow, *Morituri Salutamus*, ll. 167 f.

The only one of these which was probably derived from *The Seven Sages* is the third. According to 1 the bronze statue was situated in Naples, and protected the city from Vesuvius; in 2, 3, 4, 5, as in *The Seven Sages*, the arrow was aimed at a fire (or a lamp), which it extinguished when shot off. The last four parallels (6, 7, 8, 9) relate the well-known story of the image bearing the inscription, "Hic percute," which directed one to a cavern containing another image, which held a bow with arrow aimed at a brilliant carbuncle. According to the Anglo-Latin version of 7, Diocletian was the emperor in whose reign these images were set up.

[1] The story of the death of Crassus as related in *The Seven Sages* seems to have been popular in semi-historical works. Lydgate tells the story (*Bochas*, Bk. VI, chap. v, London, 1527, p. 154[a]); and he also tells a similar story of the death of Galba (*Bochas*, Bk. VII, chap. vii, p. 170[a]).

[2] The nearest approach to a fusion of the two that I have found is the much garbled version in von der Hagen's *Gesammtabenteuer*, II, pp. 525 f.

[3] See in particular for *Virgilius I*, Comparetti, pp. 306 f., and Massmann, pp. 446, 449 f.

Part *II*[1] of *Virgilius* has had much wider currency. It occurs as follows:

(1) Gower, *Confessio Amantis*, Bk. V, ll. 2031–2204, ed. Macaulay, II, pp. 3 f.; (2) Ser Giovanni, *Pecorone*, Day V, novel 1, tr. Waters, pp. 67 f.; (3) Sansovino, *Novelle Antiche Scelte*, Day V, novel 10, pp. 166[b] f. (the same in French in G. C. D[e] T[ours], *Les Facetievses iovrnees*, Day VII, novel 9, pp. 237[b] f.); (4) *Virgilius*, ed. Thoms, II, pp. 37 f.; (5) *Cléomadès*, ll. 1691 f., ed. van Hasselt, I, p. 54; (6) *Renars contrefais*, as found in MS. Bib. du Roi 6985 (see for an extract containing the part having to do with Virgil, du Méril, *l.c.*, p. 441); (7) a variant found in a Gotha manuscript, reported by F. Wüstenfeld, *Orient und Occident*, I, pp. 331 f.; (8) Chaucer, *The Squire's Tale*, ll. 132 f.[2]; (9) Spenser, *Faerie Queene*, Bk. III, canto II, stanza 21, Globe ed., p. 165; (10) Bede, *De septem mundi miraculis*, ed. J. A. Giles, London, 1843, IV, p. 10; (11) Alexander Neckam, *De naturis rerum*, Bk. II, chap. CLXXIV, ed. T. Wright, London, 1863, pp. 310 f. (the same paraphrased in verse, with insignificant changes, in Neckam's *De laudibus divinae sapientiae*, Distich V, ll. 289 f., ed. Wright, p. 447); (12) Vincent of Beauvais, *Speculum Historiale*, Bk. VI, chap. LXI, Venice, 1494, p. 62[a]; (13) *Fleur des histoires*, MS. Bib. du Roi 7635, quoted by M. G. Brunet, *Le Violier des Histoires romaines*, Paris, 1858, p. 130, note; (14) Jacobus de Voragine, *Legenda Aurea*, chap. 157, ed. Graesse, Dresden, 1846, p. 718; (15)* *Mirabilia urbis Romae* (see Preller, *Regionen der Stadt Rom*, Jena, 1846, p. 243); (16) MS. Wessobrunn 53, quoted by Massmann, *l.c.*, p. 426; (17) *Cosmas*, see Mai, *Spicilegium Romanum*, Rome, 1839, II, p. 221; (18) *Gesta Romanorum*, ed. Oesterley, chap. 186, pp. 590 f. (not in the Anglo-Latin version); (19) Andrew of Ratisbon, see Massmann, *l.c.*, p. 427; (20) *Libro imperiale*, III, 8, quoted from a fifteenth-century manuscript by Comparetti, *l.c.*, p. 300, note.[3]

The first four of these appear to have had their origin in *The Seven Sages of Rome*, — probably in **A***, surely not in **H**. The version of

[1] See in particular for *Virgilius II*, Comparetti, pp. 299 f., 303 f., and Massmann, pp. 421 f.

[2] It must of course remain an open question whether or not Chaucer's mirror owes anything to the *Salvatio Romae;* the chances are, I think, that there is no connection between the two. The same is true of Merlin's mirror in the *Faerie Queene* (9).

[3] For still other parallels see Comparetti, p. 299; Massmann, pp. 424 f.; and C. G. Leland, *Unpublished Legends of Virgil*, New York, 1900, pp. 49 f. For very distant analogues sometimes cited as variants, see *Gesta Romanorum*, ed. Herrtage, chap. I, pp. 1 f. (not in the Latin version); and John Lane, *Continuation of Chaucer's Squire's Tale*, ed. F. J. Furnivall, *Chaucer Society Publications*, 1888, p. 193.

Gower (1) may have been based on **D**, with which it agrees in the omission of *Virgilius I.* According to Gower, Hannibal was among those who were besieging Rome and who had suffered in consequence of the magical power of the mirror. 5, 6, 7, 8, 9, tell of a mirror with virtues similar to those accredited to the mirror in *The Seven Sages*, but none of them tells of the efforts to destroy the mirror, some of them indeed (Chaucer among them) merely describing the mirror. The remaining variants relate the story of the *Salvatio Romae*, in the main, as according to **H.**

10. **Avis.**[1] — In all of the regular versions of the *Book of Sindibād* and in all versions of *The Seven Sages of Rome* except the Welsh version[2]; not in the *Dolopathos.*

In the *Book of Sindibād* the bird is a parrot; the wife is at first ignorant as to the means whereby her husband learns of her unfaithfulness, but suspects her maid; only in the *Mischle Sindbad* is mention made of going on the house top; the instruments used to deceive the bird are a hand mill (all versions), a mirror (all versions), a taper (*Sindibād-nāmeh* and *Sindban*), a sponge (*Syntipas*), a bellows (*Sindibād-nāmeh*), and a grindstone (*Sindibād-nāmeh*). With the Hebrew version the husband drives the wife away from home as soon as he learns of her falseness; the deception of the parrot (which is allowed to accompany the wife) takes place later, at the wife's new lodgings. Only in the *Seven Vezirs* does the husband ever learn of the deception practiced on the parrot.

In the Western form of *avis* the variations are even more numerous than in the Eastern forms. With **As** the burgess is named *Balan* (later *Annabill*). With **F** the wife's paramour is a priest; with **D*** and **K**, a knight, called *Gerard le filz Thierry.* With **D***, **K**, and **D** it is a man-servant (or a boy) who assists the wife in befooling the bird. Among the means employed to this end are the dropping of small sandstones (**K**, **D***, **H**, **As**), flashing a candle (**D***, **Ar**), and breaking great blown

[1] See Benfey, *Pantschatantra*, I, pp. 271 f.; Clouston, *Chaucer Society Publications*, 1887, 2d ser., No. 22, "Originals and Analogues," Pt. V, No. 20, pp. 437 f.; Clouston, *Popular Tales and Fictions*, II, pp. 196 f.; Clouston, *Book of Sindibād*, pp. 222 f.; Keller, *Sept Sages*, pp. cxxxiv f.; Keller, *Dyocletianus Leben*, p. 45; Crane, *Italian Popular Tales*, pp. 167 f.; Jacobs, *Fables of Bidpai*, pp. 252 f.

[2] For the story which the Welsh version substitutes for *avis*, see the note on l. 1689.

bladders (**D**). With **D*** and **K** the husband puts the wife to death; with **B** he gives her a beating and sends her to her paramour; with **F** the wife and her paramour put the husband to death. But the most radical variations are two additions made by **As**[1], devices employed to protect the paramour from the husband, who has in each instance returned home sooner than expected. These are abridged and slightly altered versions of two well-known stories, usually told separately. According to the first of these the paramour saves himself by rushing past the husband as he enters, brandishing as he goes a sword, the wife explaining that he had been chased into the house by three knights who sought to take his life. In the second instance the paramour is saved through the wiliness of the wife and her mother in holding up a sheet between the husband and the paramour long enough to enable the latter to escape.[2]

Variants and analogues of *avis* occur as follows:

(1) John of Capua, *Directorium vitae humanae*, ed. Derenbourg, pp. 89 f. (the same with slight variations in North, *Fables of Bidpai*, ed. Jacobs, pp. 185 f., and *Anvār-i Suhailī*, ed. Eastwick, pp. 241 f.); (2) *Tūtī-nāmeh*, ed. C. J. L. Iken, Stuttgart, 1822, pp. 10 f.; ed. G. Small, London, 1875, pp. 14 f.[3]; (3) *The Forty Vezirs*, ed. Gibb, London, 1886, pp. 33 f.; ed. Behrnauer, Leipzig, 1851, pp. 35 f.; (4) *The Thousand and One Nights*, ed. E. W. Lane, London, 1883, I, pp. 79 f.; ed. G. Weil, Stuttgart, 1871,

[1] These are reproduced in the note to l. 2440.

[2] The first of these tales appears in the *Book of Sindibād* (all versions: see Comparetti, *Book of Sindibād*, p. 25; Cassel, *Mischle Sindbad*, pp. 283 f.; Clouston, *Book of Sindibād*, pp. 35 f., 148 f.); but, as Varnhagen has pointed out (*Engl. Stud.*, XXV, p. 322), the immediate source used by **As** was probably Petrus Alphonsus, *Disciplina Clericalis* (or its French derivate), where both stories appear side by side. See, for the first of the stories, Clouston, *Book of Sindibād*, pp. 228 f.; Schmidt, *Disciplina Clericalis*, pp. 49 f., 127 f.; Roesle, *Le Castoiement d'un Père à son Fils*, pp. 17 f.; Caxton's *Fables of Aesop*, ed. Jacobs, London, 1889, II, pp. 279 f.; von der Hagen, *Gesammtabenteuer*, II, pp. xxxii f.; Boccaccio, *Decameron*, Day VII, novel 6; Schmidt, *Çukasaptati*, pp. 104 f. For the second story see Schmidt, *Disciplina*, pp. 49, 126; Roesle, *l.c.*, p. 16; Oesterley, *Gesta Romanorum*, pp. 473, 732; *An Alphabet of Tales*, No. DXXXVI, ed. M. M. Banks, II, p. 360 (*E. E. T. S.*, CXXVII).

[3] Somewhat analogous also to *avis* is the framework of the *Tūtī-nāmeh* as a whole, according to which a parrot saves his mistress from meeting with a paramour during her husband's absence by entertaining her with stories until the husband's return. See Crane, *Italian Popular Tales*, pp. 168 f., for some Italian stories with a framework derived from the *Tūtī-nāmeh*.

I, pp. 37 f.; (5) Firenzuola, *Discorsi de gli animali*, Venice, 1552, pp. 37^{b} f. (the same in French, P. de la Rivey, *Deux Livres de Filosofie fabuleuse*, Lyon, 1579, p. 143); (6) G. C. D[e] T[ours], *Les Facetievses iovrnees*, Day VII, No. 8, Paris, 1583, folios 236 f.; (7) *Jātaka*, No. 198, *The Jātaka*, tr. Rouse, Cambridge, 1895, II, pp. 92 f. (the same abridged and otherwise slightly altered in *Jātaka*, No. 145, *The Jātaka*, tr. Chalmers, Cambridge, 1895, I, pp. 309 f.); (8) John of Capua, *Directorium*, ed. Derenbourg, pp. 130 f.; (9) *The Book of the Knight de la Tour Landry*, *E. E. T. S.*, 1868, XXXIII, p. 22.[1]

Of the foregoing, 1, 3, 4, 5, 6 are very near to the Oriental version of *avis*. 5 and 6 appear to have been derived from 1. 2, 7, 8, and 9 are distant analogues. In 2 the bird refrains from telling of the wife's misconduct because it would bring about the separation of husband and wife; the husband learns the truth from a stranger. The wife, however, suspects the parrot of having betrayed her, and she accordingly pulls out all his feathers, then throws him hard against a wall, and leaves him for dead. The parrot recovers, and ultimately succeeds in reconciling husband and wife. 7, one of the Buddhist birth-stories, is a tale of two parrots set by a Brahmin to observe the conduct of his wife during his absence. The parrots observe the wife's misdoings, and one of them calls her to account; she wrings his neck forthwith. The other parrot is silent until the return of the Brahmin; then he tells him all; after which he flies away to the woods. 8 tells of two birds that had been taught to speak a strange language. Certain foreigners who are visiting the master of the house tell him that the birds say that his wife has committed adultery with the gate keeper. The wife, charged with the crime, asserts that the birds know only the words which the foreigners have heard, and that they have been taught these by a slave whose advances she had repelled. The husband questions the birds, and is satisfied that the wife's story is true. Birds and slave are put to death. 9 tells of a magpie that informs its master of his wife's misconduct in eating an eel which the master had been saving for some friends who were to visit him. The wife wreaks vengeance on the bird by plucking all the feathers from its head.

[1] Chaucer's *Manciple's Tale* is also sometimes cited as a variant of *avis*, but the two are very distantly related if at all. There is, however, an obvious reference to *avis* in the prologue of *The Wife of Bath's Tale*, ll. 231 f.; see Skeat's note on *Cant. Tales*, *D*, l. 232, and his article in the *Academy* for April 5, 1890, p. 239.

11. **Sapientes.** — Only in *The Seven Sages of Rome.*

The chief variations are that of **D** in suppressing the clerks' search for Merlin, and that of the Welsh version in repeating that the king declined to follow the counsel of the youth, and hence was ultimately slain by the clerks. And there are a number of lesser variations. **D*** and **K** depart from the usual order in reserving the account of the custom instituted by the clerks until just after the king's instructions to them to find a cure for his blindness. With the same versions the king's horse always balks at the gates of the city when the king wishes to ride thereout. With **H** the king is blind only when outside his palace. The time allowed the clerks wherein to find a cure for the king's malady is, with **Ar**, **E**, and **B**, seven days; with **L**, eight days; with **H**, ten days; with **F**, twelve days; and with **K** and **D***, fifteen days. Neither **L** nor **H** mentions the old man who tells the clerks about Merlin. **D*** seems to confuse the old man with the man who comes to Merlin to have his dream interpreted. Both **K** and **D*** have Merlin explain to the clerks while on the way to the city the cause of the king's blindness. With **L** Herod shows Merlin much honor in recognition of his services, and retains him as his counselor.

Sapientes was probably invented by the redactor of the parent version of *The Seven Sages of Rome.* There is, to be sure, a very distant analogue in the *Kalila and Dimna,* — the story of King Beladh (see Knatchbull, chap. 14, pp. 314 f.)[1]; but I do not believe that there is any connection between the two stories. And there is one interesting variant, a story told by J. Vogl, *Die ältesten Volksmärchen der Russen,* pp. 45 f. This story is based on **H**, but differs from it in several details. The setting of the story is Russian, the king and queen being czar and czarina. The stranger's dream is to the effect that he beheld in his garden a tree under which were innumerable reptiles, and that shortly thereafter his garden was flooded. The sages, to whom he first relates

[1] This story is briefly as follows: King Beladh, having had during one night eight visions, calls on certain Brahmins to interpret these visions. They ask for seven days' grace in which to consider the matter. At the end of the seven days they tell the king that his visions signify that it behooves him to put to death a number of his chief advisers and dearest kinspeople. The king, much displeased, consults, by the counsel of his wife, a sage by the name of Kibarioun, who interprets the visions quite differently and entirely to the king's satisfaction. — The story is silent, it will be observed, as to the king's blindness, as to the seven springs under his bed, and as to the slaying of his evil counselors.

his dream, tell him he must have drunk too freely the night before. The dream is then told to a boy (= Merlin), who interprets it correctly. The cause of the king's malady is found to be the presence of seven reptiles under his bed; these reptiles vanish as soon as the clerks are beheaded, and simultaneously with this the czar regains his sight.

12. **Vidua.**[1] — *Vidua*, though much older than any of the extant versions of the *Book of Sindibād*, first found a place in our collection in the Occident, and then only in *The Seven Sages of Rome*. The story as told in the various versions of *The Seven Sages* is remarkably constant. As usual, **H** is somewhat less constant than the rest; it intensifies the story by adding to the mutilations normally recorded, first, the cutting off of the husband's ears, and then a still greater indignity, for which see the note to l. 3018; and it shows a similar fondness for the blood-curdling in having the knight, by way of emphatic conclusion to the story, strike off the head of the widow with his sword. The Welsh version also presents some noteworthy variations; according to this version the husband was the "sheriff of Lesodonia"; he is buried in a church (hence there is no mention of the lodge over his grave); the mother of the widow is the chief of those who implore the widow to leave the tomb of her husband; the husband's hair is entirely plucked from his head in order that he may be bald like the robber (see variants 6, 18, and 58 below).

Vidua has had a tremendous vogue. Professor Harry Thurston Peck asserts that "no anecdote of the kind has ever had so great a vogue"[2]; and Joseph Jacobs goes even farther in asserting in the introduction to his edition of Caxton's *Aesop* (I, p. 13) that *vidua* is "perhaps the most popular of all stories."[3]

[1] See for literature E. Grisebach, *Die Wanderung der Novelle von der treulosen Wittwe durch die Weltlitteratur*, 2d ed., Berlin, 1889; M. Dacier, "Examen de l'histoire de la matrone d'Éphese," *Histoires et Memoires de l'Académie Royale des Inscriptions*, Paris, 1780, XLI, pp. 523 f.; Keller, *Sept Sages*, pp. clix f.; Keller, *Dyocletianus Leben*, pp. 49 f.; A. Cesari, *Come pervenne e rimase in Italia la Matrona d'Efeso*, Bologna, 1890; Köhler, *Kleinere Schriften*, ed. Bolte, II, pp. 583 f.; Clouston, *Popular Tales and Fictions*, I, pp. 29 f.; Jacobs, *The Fables of Aesop*, I, pp. 245 f. [2] *Trimalchio's Dinner*, New York, 1898, p. 24.

[3] Its early popularity is attested not only by the many early versions of it, but also by its reproduction in bas-relief in Nero's palace; see D. Bardon, *Coutumes des anciens peuples*, Paris, 1772, Pt. 8, plate 12, for a facsimile of this bas-relief, now lost. Jacobs believes that *vidua* is also possibly reproduced in the Bayeux Tapestry (*Fables of Aesop*, I, p. 182, note).

Among the derivates and analogues of the story are the following:

(1) Petronius Arbiter, *Satyricon*, chap. XIII (the same in John of Salisbury, *Polycraticus*, Bk. VIII, chap. II [Migne, *Patrologiae*, Paris, 1855, CXCIX, cols. 753 f.], where it is asserted, on the authority of Flavianus, that the events of the story actually happened)[1]; (2) Phædrus, *Æsop*, Appendix XV (perhaps by N. Perottus), ed. L. Hervieux, Paris, 1896, p. 72; (3) Romulus, *Æsop*, III, 9, ed. L. Hervieux, *Les Fabulistes latins*, 2d ed., Paris, 1894, II, p. 497[2]; (4) Walter of England, *Æsop*, No. 48, ed. Hervieux, II, pp. 340 f.[3]; (5) an anonymous Latin poem first edited by T. Wright, *A Selection of Latin Stories*, Percy Society, London, 1842, VIII, p. 156 (Hervieux, II, p. 738); (6) an anonymous Latin prose version preserved in a Tours manuscript (No. 205, folio 173), and reported by A. L. de La Marche, *Anecdotes historiques d'Étienne de Bourbon*, Paris, 1877, p. 396, note; (7) Barachijah ha-Nakdan, *Mischle Schualim* (see Zunz, *Hebraeische Bibliographie*, XIII, pp. 77 f.); the same in Latin, M. Hanel, *Parabolae Vulpium*, Prague, 1661, p. 293 (Grisebach, p. 51); (8) Marie de France, *Fables*, No. XXV, ed. Warnke, Halle, 1898, pp. 85 f.; (9) an Old French fabliau, ed. Montaiglon and Raynaud, *Recueil général des Fabliaux*, Paris, 1878, III, pp. 118 f.; (10) another Old French fabliau, Dacier, *Hist. et Mém. de l'Acad.*, Paris, 1780, pp. 535 f.; (11) an Old French "Ysopet," ed. Robert, *Fables inédites*, Paris, 1825, pp. 431 f.; (12) *Le Livre de Matheolus*, Bk. II, No. 3, ed. J. Lefevre, Brussels, 1846, pp. 73 f.; (13) Jacques de Vitry, *Exempla*, No. CCXXXII, ed. T. F. Crane, London, 1890, pp. 96 f.; (14) E. Deschamps, *Poésies Morales*, ed. G. A. Crapelet, Paris, 1832, pp. 230 f.; (15) U. Boner, *Edelstein*, fable 57, ed. F. Pfeiffer, Leipzig, 1844, pp. 96 f.; (16) Gerhard von Minden, *Die Fabeln*, etc., No. 51, ed. A. Leitzmann, Halle, 1898, pp. 61 f.; (17) a fable erroneously attributed to Gerhard von Minden, ed. W. Seelmann, *Gerhard von Minden: Fabeln*, Bremen, 1878, No. 27, pp. 37 f.; (18) H. Steinhöwel, *Fabulae Esopi*, ed. H. Oesterley, Tübingen, 1873, p. 152 (the same in modern German, L. Aurbacher, *Ein Volksbüchlein*, Munich, 1835, I, pp. 181 f.); (19) *The Isopo Laurenziano*,

[1] There are also sundry more or less faithful translations of Petronius, among them that of W. Heinse, *Begebenheiten des Enkolp*, Rome, 1773, II, pp. 112 f., and that of Thomas Percy, No. 1 of his volume *The Matrons*, London, 1762.

[2] Hervieux prints five other Latin versions derived from or nearly related to this version, as follows: *Les Fabulistes latins*, II, pp. 217 f., 258 f., 391, 439, 534 f., 585 f. It was this version also that furnished the original of Caxton's translation (ed. Jacobs, II, pp. 79 f.).

[3] Formerly designated as *Anonymus Neveleti*, after an early editor, I. I. Neveletus. From Walter of England was derived the prose version printed by Hervieux, II, p. 391.

No. 31, ed. M. P. Brush, Columbus, Ohio, 1899, pp. 146 f.[1]; (20) A. Zuccho, *Esopo*, No. 49 (two sonnets), Verona, 1479; (21) F. del Tuppo, *Esopo*, No. 50, Naples, 1485 (also in *L'Esopo di F. del Tuppo*, ed. C. de Lollis, Firenze, 1866, pp. 63 f.)[2]; (22) *Le Cento Novelle Antiche*, ed. L. Cappelleti, No. 51, Firenze, 1884, pp. 94 f.; (23) G. Sercambi, *Novelle*, No. 16, Bologna, 1871, pp. 138 f.; (24) A. Campeggi, *Novelle amorosi*, Venice, 1641, p. 207; (25) E. Manfredi, *Matrona di Efeso*, a *novella*, in *Rime*, Bologna, 1760, pp. 166 f.; (26) F. S. Zambrini, *Libro di Novelle Antiche*, No. 37, Bologna, 1868, pp. 88 f.; (27) N. Carteromaco (*i.e.*, Forteguerri), *Ricciardetto*, canto XIII, stanzas 89 f., Paris, 1738, pp. 357 f.; (28)* D. Somigli, a version in sestines, *Rime*, 1782; (29) C. G. Scotti, *Giornate del Brembo*, Pt. I, novel 2, Cremona, 1805, pp. 54 f.; (30) *Les Faveurs et les Disgraces de l'Amour, ou les Amans heureux, avec deux Contes nouveaux en Vers*, Cologne, 1695, Pt. II, pp. 12 f.; (31) de Brantome (*i.e.*, P. de Bourdeilles), *Vies des Dames Galantes*, discourse 7, Paris, 1890, pp. 418 f.; (32) Marguetel de St. Denis, *Œuvres de M. de Saint-Evremond*, Paris, 1753, III, pp. 48 f.; (33) * P. Brinon, *L'Éphèsienne*, 1614 (see H. Lucas, *Histoire du Théâtre français*, Brussels, 1863, III, p. 274); (34) **La Veufve de Pétrone*, anonymous, a drama, 1668 (Grisebach, p. 85); (35) * de Fatouville, *Grapignan ou Arlequin procureur*, a drama in three acts, 1684 (Grisebach, p. 85); (36) * L. Fuzelier, a comic opera, 1714 (Grisebach, p. 85); (37) Houdart de La Motte, *La Matrone d'Éphèse*, a comedy, *Les Œuvres de Théâtre*, Paris, 1730, II, pp. 331 f.; (38) * Le Gay, *La Matrone d'Éphèse*, a comedy in one act, 1788 (Grisebach, p. 85); (39) J. B. Radet, *La Matrone d'Éphèse*, a comedy in one act, *Théâtre de Radet*, Paris, 1795, II, pp. 1 f.; (40) J. de La Fontaine, *Contes et Nouvelles en Vers*, Paris, 1894, I, pp. 191 f.[3]; (41) * D. W. Triller (Grisebach, p. 118; title and date not given); (42) C. F. Weisse, *Die Matrone von Ephesus, ein Lustspiel in einem Akte, Theater der Deutschen*, Berlin, 1767, V, pp. 447 f.; (43) Lessing, *Die Matrone von Ephesus*, a fragment, *Lessings theatralischer Nachlass*, ed. C. G. Lessing, Berlin, 1784–1786, pp. 133 f. (the same slightly enlarged by K. L. Rahbek, Mannheim, 1790); (44) A. Klingemann, *Die Wittwe von Ephesus*, in *Neueste deutsche Schaubühne*, Augsburg, 1818, II, pp. 145 f. (based on Lessing's

[1] For several other Italian versions, derived, like this, from Marie de France, see Brush, pp. 43 f.

[2] For several other Italian versions, closely akin to the versions of Zuccho and del Tuppo and with them going back to Walter of England, see Brush, pp. 38, 79, and A. d'Ancona, *Romania*, III, pp. 175 f.

[3] In connection with the French analogues should be mentioned the unrealized plan of G. Flaubert to make use of *vidua*; see Grisebach, p. 10, who quotes *Lettres de G. Flaubert à George Sand*, Paris, 1884, p. lvi.

play); (45) * F. Schmidt, a version in his *Kleine poetische Schriften*, Altona, 1766 (Grisebach, pp. 118 f.); (46) G. C. Grübel, *Sämmtliche Werke*, ed. G. K. Frommann, Nürnberg, 1857, III, pp. 38 f.; (47) an anonymous German poet, *Matrone von Ephesus*, reprinted by Grisebach, p. 11; (48) A. von Chamisso, *Ein Lied von der Weibertreue*, *Gedichte*, ed. M. Koch, Stuttgart, 1893, I, pp. 205 f.; (49) G. Myll, *Buke* (or *Spectakle*) *of Luf*, chap. VI, ed. D. Laing, *Bannatyne Miscellany*, Edinburgh, 1836, II, pp. 141 f.; (50) George Chapman, *The Widdowes Tears*, London, 1612; (51) W. Charleton, *The Ephesian Matron*, London, 1659 (the same in Latin prose, by B. Harrison, *Matrona Ephesia*, London, 1665); (52) Jeremy Taylor, *Holy Dying*, chap. V, § 8 ("Temple Classics," London, 1901, pp. 331 f.); (53) * Charles Johnson, *The Ephesian Matron*[1]; (54) W. Popple, *The Ephesian Matron, a Tragi-Comedy of One Act*, British Museum MS. Addl. 18614[2]; (55) John Ogilby, *The Ephesian Matron*[3]; (56) Isaac Bickerstaffe, *The Ephesian Matron, a Comic Serenata, after the Manner of the Italian*, London, 1769; (57) Talmudic Tosiphtaoth to *Kiddushin*, folio 80[b] (see P. I. Hershon, *A Talmudic Miscellany*, London, 1880, p. 28); (58) A. Sulzbach, *Dichterklänge aus Spaniens besseren Tagen*, Frankfurt-am-Main, 1873, pp. 78 f. (in verse; purporting to be a translation from the *Scha'aschuim* of J. Sabara); (59) a story current in Russia, recorded by P. Lerch, *Orient und Occident*, II, pp. 373 f.; (60) a story from the Chinese *Kin-kou-ki-kouan*, tr. P. J. B. Du Halde, *Description géographique, historique*, etc., La Haye, 1736, III, pp. 402 f. (the same in É. Legrand's *La Matrone du Pays de Soung*, Paris, 1884, pp. 4 f.; and, in an English translation, in T. Percy's *The Matrons*, London, 1762, pp. 26 f.); (61) G. C. Stent, *The Jade Chaplet*, London, 1874, pp. 6 f.; (62) Oliver Goldsmith, *The Citizen of the World*, letter XVIII ("Temple Classics," London, 1900, I, pp. 84 f.); (63) Voltaire, *Zadig*, chap. II; (64) a story of Rabbi Meir and his wife, Beruriah, in certain glosses to the *Talmud*, summarized by Grisebach, p. 27 (the same in metrical form, A. M. Tendlau, *Das Buch der Sagen und Legenden jüdischer Vorzeit*, 2d ed., Stuttgart, 1845, pp. 42 f.); (65) A. de Musset, *La Coupe et les Lèvres*, *Œuvres Complètes*, Paris, 1866, I, pp. 256 f.; (66) E. von Bülow, *Novellenbuch*, Leipzig, 1836, pp. 217 f.; (67) * *Veriphantor* (*i.e.*, Johann Gorgias), *Die nach Absterben ihres Mannes scheinheilige Wittwe*, Cologne,

[1] This appears to have been a farce in one act. It is not entered in the Catalogue of the British Museum and probably was never published.

[2] Preceded by a translation of the version of Petronius. The play proper begins on folio 13[a]. The manuscript contains nothing else.

[3] See Gordon Goodwin in the *Dictionary of National Biography*, XLII, p. 17, who asserts that the poem was never published.

1735 (Grisebach, p. 117); (68) H. W. Kirchhof, *Wendunmuth*, No. 348, ed. Oesterley, pp. 388 f. (the same version by J. Ayrer, *Ayrers Dramen*, ed. H. A. Keller, Stuttgart, 1865, IV, p. 2609; and in *A Hundred Mery Talys*, No. c, ed. Oesterley, London, 1866, pp. 158 f.); (69) * Restif de la Bretonne, *Les Contemporaines*, Leipzig, 1784, XVII, pp. 238 f. (summarized by Grisebach, pp. 88 f.); (70) J. A. Musaeus, *Volksmärchen der Deutschen*, Altona, 1870, pp. 269 f.; (71) *The Forty Vezirs*, ed. Gibb, pp. 82 f. (the same in *Le Cabinet des Fées*, XVI, pp. 63 f.); (72) G. Etherege, *The Matrons*, ed. T. Percy, London, 1762, pp. 91 f.; (73) Imbert, "La jeune Veuve," *Historiettes ou Nouvelles en Vers*, 2d ed., Amsterdam, 1774, pp. 51 f.; (74) C. Brentano, "Des todten Bräutigams Lied," *Gesammelte Schriften*, Frankfurt-am-Main, 1852, II, pp. 370 f.; (75) * *Comédies nouvelles*, Berlin, 1753, p. 141, a fragment (see Keller, *Dyocletianus Leben*, p. 50); (76) R. H. Barham, "The Knight and the Lady," *The Ingoldsby Legends*, 3d ser., London, 1882, pp. 415 f.

Of the foregoing the first fifty-nine are surely variants of *vidua;* the next five versions (60–64) reproduce with variations a Chinese story which probably found its origin in *vidua;* the rest are all in some way analogous to *vidua*, but it is doubtful whether they have any real connection with it.[1]

Very few of the variants were derived from *The Seven Sages*, probably not more than seven at best: 23, 12, 27, 11, 14, 49, and 59; and we can be by no means certain that all of these were derived from it. Of much more significance for the history of the story have been Petronius and Phædrus. The Phædrus version has given rise to most of the fable variants. And the Petronius version has been even more popular, especially with those who have dramatized the story; perhaps one fourth of all the variants cited acknowledge in some way a source in Petronius.

[1] There are sundry other stories that have been cited by Grisebach and others as variants of *vidua*, but which prove on examination to be either copies of variants listed here (as in the case of the fable collections in particular) or very distant analogues having no real connection with our story. In the latter class fall the story from the *Daçakumāracarita* cited by Benfey (*Pantschatantra*, I, pp. 436 f.) and Grisebach (pp. 67 f.) and the closely related story from the *Pantschatantra* (Bk. IV, No. 5, ed. Benfey, II, pp. 303 f.; see Grisebach, pp. 68 f.). Here also belongs the supposed variant in the *Yvain* of Chretien de Troies (see Foerster, *Romanische Bibliothek*, Halle, 1891, V, pp. xiii f.), as has been demonstrated with much finality by A. C. L. Brown in his essay on *Iwain* (*Studies and Notes in Philology and Literature*, Boston, 1903, VIII, pp. 1 f.).

Variations in the telling of the story are numerous, but are generally of slight consequence. In 12 the husband had been slain in battle; in 47 he had died at an oyster feast; in 27 and 49 (as normally in *The Seven Sages*) he had died from a wound in the hand. Only two versions — 23 and 49 — reproduce the feature of the lodge built over the grave for the widow's protection, though at least sixteen versions (5, 6, 8, 9, 10, 12, 13, 15, 16, 17, 18, 23, 49, 57, 58, 59) represent the husband as having been buried in a grave. With at least twenty-one versions (1, 2, 3, 5, 13, 20, 21, 24, 25, 29, 32, 37, 39, 40, 41, 43, 44, 47, 49, 50, 52) the husband's body has been placed in a sepulcher or sarcophagus. In 1, 2, 3, 24, 25, 29, 32, 37, 39, 40, 41, 43, 44, 48, 50, 52, 56 a faithful maid-servant remains with the widow in the sepulcher. In 43 one of the knight's retainers is introduced as a foil to the maid; he marries the maid at the same time that the knight marries the widow. In 3, 5, 6, 8, 10, 11, 12, 13, 14, 15, 16, 18, 20, 21, 23, 26, 27, 29, 31, 40, 41, 44, 47, 48, 49, 50, 51, 57, 58, 59 only one robber has been hanged; in 30 and 32, two robbers; in 56 (as in *The Seven Sages*), three robbers; in 52, seven robbers; 1, 2, and 39 are indefinite as to the number. The knight (or sentinel) set to watch the gallows goes to the wife because of thirst in 2, 3, 5, 21, 23; because of cold in 48, 49, 51, 54; because of the light he detects in the sepulcher in 10 and 41; he is attracted by the wife's lamentations in 1, 12, 17, 18, 30, 33, 58, 59; by two or more of these causes in 6, 11, 13, 14, 15, 17, 22, 29, 41. In 1, 25, 29, 40, 41, 50, 54, 56 the knight takes food to the widow and induces her to break her fast; in 50 he makes the maid drunk with wine. In 58 he takes the widow by the hand and conducts her back to the city, but she returns the next night. In 17 he takes her to his own home, and feasts her.

In 17 and 22 the body of the thief had been stolen before the knight learned of the widow. In 8, 10, and 19 the knight himself had stolen the body and given it burial, he and the robber being kinsmen. In 9 and 39 the stealing of the robber's body and the subsequent exhuming and hanging of the husband's body are omitted; in 9 the knight goes to the widow in pursuance of a boast made to his squire that he could win her love; in 39 he is introduced by the maid, who wishes to dissuade her mistress from her resolution to remain in the sepulcher. The maid also encourages the knight in his suit in 39, 40, and 54; in 54 the maid goes so far as to fit out the knight in the clothes of the husband.

Most of the variants are silent as to the mutilating of the husband's body; and in none of the variants is the mutilation so extensive as it is in **H.** With 22, 27, and 48 the mutilation consists in knocking out one tooth; with 23, in knocking out the fore teeth; with 30 and 31, in cutting off one ear; with 10, in making two wounds in the husband's forehead similar to wounds that had been made by arrows in the robber's forehead; with 18 and 58, in pulling the hair off the husband's head; with 6, in pulling off the hair, cutting off one leg, and knocking out an eye; with 51, in breaking the legs and arms and besmearing the face with blood and dirt.

In 11, 14, 18, 21, 37, 50, 58 the knight marries the widow; in 12, 19, 22, 49 (as in *The Seven Sages*), although he has promised to marry her, he refuses to do so after he has witnessed her falseness to her dead husband. In 54 he gives her a diamond ring at their parting.

60 is the Chinese story from the *Kin-kou-ki-kouan*, which runs somewhat as follows: A wife had promised her husband not to marry a second time until after the mold on his grave had become dry; shortly after the husband's death one Chouang finds the widow fanning the husband's grave in order to dry it off as quickly as possible. Chouang relates the incident to his wife, who is indignant at the story and stoutly contends that if her husband were to die she would never marry again. Chouang determines to test his wife. Accordingly he feigns to have died, having first employed his disciple, Wang-Sun, who is privy to the whole scheme, to make suit for his wife's love. Wang-Sun is successful in his suit, and arrangements are made for their marriage. Just before the appointed hour, however, Wang-Sun feigns illness, and sends word to the widow that the only possible cure for him is the brain of a man recently dead. She has begun to chop open the coffin into which Chouang had been put, when he drops his feigning and the whole truth is revealed. The wife hangs herself; Chouang burns his house and goes to another country.

Ultimately based on 60 are 61, 62, 63, 64, and possibly also 65, 66, and 67. These exhibit the following variations: the wife who furnishes the initial episode had agreed not to marry again so long as a certain stream flowed past her husband's grave, but is seen, soon after her husband's death, busily engaged in digging a ditch in an effort to change the course of the stream (63); the thing mentioned by the husband's accomplice as the sole cure of his feigned illness is the heart of one

newly deceased (62,66), or the nose (63); Chouang, after the death of his wife, marries the widow who first figures in the story (62).

68 is the well-known story of 'Wooden John.' 69, 70, 71, 72, 73, 74, are even more distant analogues, and, as I have said above, are perhaps in no way related to *vidua*, though most of them have been variously cited as variants of it.

13. **Roma.**[1] — Not in the *Book of Sindibād* nor in the *Dolopathos*.

Roma is one of the stories which were rejected by **L** and **S**. In **H** it was fused with *senescalcus*, the seneschal, who had been banished at the end of that story, appearing now as the besieger of Rome. In **D**, instead of seven kings warring against Rome, there are only three. **D** calls Janus *Gynever;* **H** suppresses the name altogether. The tower is called *Cressent* by **L, K, Ar, E, F**. With **L, K, D, F** the Saracens think Janus is God come to the aid of the Romans. **K, D*, H, E, D** are silent as to the crowning of Janus as king. The Welsh version fuses with *senescalcus* the fable of the shepherd who binds his dogs and delivers them up to a wolf.[2]

Variants or analogues of *Roma* are to be found in (1) Bede, *De Divisionibus temporum*, ed. Migne, *Bedae Opera*, I, p. 659; (2) Philip de Thaun, *Li Cumpoz*, ll. 651 f., ed. E. Mall, Strassburg, 1873, pp. 23 f.; (3) the *Pantschatantra*, Bk. I, No. 5, tr. Benfey, II, pp. 48 f.; tr. Schmidt, pp. 54 f.; and (4) W. Radloff, *Proben der Volkslit. d. türk. Stämme Süd-Siberiens*, IV, p. 200.[3]

Of these, the first two — both told by way of explaining how the month of January came by its name — are clearly variants of *Roma*, though it is not likely that either was the source of it. They possess, in common with *Roma*, not only the general framework of the story, but even the details of the flaming sword and the mistaking of Janus for God. Neither, however, mentions the visor or the mirror.

The third is also a variant of *Roma*, though it bears few specific resemblances to it. This story is briefly as follows: A weaver who had fallen in love with a princess enjoys her often, pretending to be the angel Nārājana. The king, to whom the daughter imparts her secret, is

[1] See Gaston Paris, "Le Récit *Roma* dans les *Sept Sages*," *Romania*, IV, pp. 125 f.

[2] See the note to l. 3063 f.

[3] Really the conclusion of a variant of *gaza* (the 28th); a similar incident is appended to the 27th variant of *gaza*. See also Morlini, *Novellae*, No. LXIX, Lutetiae Parisiorum, 1855, pp. 125 f.

delighted, and presumes upon the supposed relationship to treat unjustly his neighboring kings. The latter make war upon him, and he, finding himself hard put to it, seeks the aid of the supposed Nārājana. For a time the weaver sends no answer to the king, but when the supply of food has been exhausted and the city is about to fall, he sends word that he will on the morrow come to the king's rescue; he directs the king to lead his army against the enemy, and promises that he will appear in the air at the same time and render the enemy powerless. At the appointed time the weaver ascends a high place and attempts to impersonate Nārājana. The real Nārājana now, fearing that he might lose the confidence of the people in case the weaver failed, takes the form of the weaver, and, with a bow and a pane of glass among other things, so frightens the king's enemies that they are completely routed. The weaver then discloses the whole story to the king, who, besides giving him his daughter in honorable marriage, rewards him richly.

The Russian analogue (4) is very distantly related to *Roma* if at all. According to this story a young thief fits himself out in a variegated coat, over which he draws a goat's hide covered with little bells. He then sets out, mounted upon a camel, which is similarly fitted out with goat's hide and bells, in search of a certain prince. When the robber is yet a long way off, the prince hears the noise of the bells and sends his wife out to ascertain the cause of it. As the robber draws nearer, he proclaims aloud that he is the Evil One and that the end of the world is at hand; in consequence of all which both the prince and his wife lose their minds.

Paris believed *Roma* to be Oriental in origin, and to have been ultimately derived from the Sanskrit story (3) summarized above, into which elements of the Saturn and Janus myths were introduced in the Occident. The mirror feature is perhaps to be traced to the influence of the Virgilian *Salvatio Romae*.

14. **Inclusa.**[1] — In the *Dolopathos* (metrical version)[2] and in all versions of *The Seven Sages of Rome* except **L** and **S**.

The *Dolopathos* version differs considerably from that of *The Seven Sages* proper. According to the *Dolopathos* a Roman, having been

[1] See Clouston, *Popular Tales and Fictions*, II, pp. 212 f.; Clouston, *Book of Sindibād*, pp. 345 f.; Keller, *Sept Sages*, pp. ccxxvii f.; Keller, *Dyocletianus Leben*, pp. 61 f.; and Crane, *Italian Popular Tales*, pp. 167, 359.

[2] Where it is combined with *puteus*.

much annoyed by his friends, who persistently entreat him to marry, has an image of a beautiful woman made, sets it up on a pillar before his door, and asserts that he will never marry until he has found a woman as beautiful as the image. After a while he learns from some pilgrims that there lives in Greece a woman quite as beautiful as the image, and he forthwith sets out from Rome to visit her. Arrived at the home of the lady, he finds her husband absent from their castle, but the lady is reluctant to give up her lord. The Roman finally wins her love, however, and it is upon her suggestion that he asks the privilege of building a house near the tower in which she is imprisoned. The Roman subsequently entertains the husband at dinner, presenting the latter's wife as his own wife recently come from Rome. The two then fly. The husband, as soon as he has learned of the deceit practiced on him, follows after the couple, but does not overtake them until they have reached Rome. When the husband comes up with the Roman, the latter tells him that his wife has died on the way to Rome; he proposes, however, to make amends, in part, by presenting to him the image which had stood before his door, which he asserts is the body of his wife, who after her death had turned to stone. The husband accepts the image and returns with it to Greece.

The variations exhibited by other versions are slight. The country in which the knight finds the lady is, in **E**, **F**, and **D**, Apulia; in **Ar**, Plessis. **D** is silent as to the killing of the mason. **D*** omits the incident of the ring. According to **H** the lord of the castle first discovers the ring on the hand of the knight when the two are hunting together. **D** says nothing of the marriage of the knight and the lady. It elaborates, however, in reporting that the lord of the castle, after learning of the falseness of his wife, throws himself from the tower and breaks his neck.

Variants or analogues of *inclusa* are found as follows:

(1) Plautus, *Miles Gloriosus* (in particular Act II, sc. 1 f.)[1]; (2) Legrand d'Aussy, *Fabliaux ou Contes*, 3d ed., III, pp. 156 f.; (3) Bojardo, *Orlando Innamorato*, I, canto XXII[2] (see also Berni, *Orlando Innamorato*, tr. W. S. Rose, Edinburgh, 1823, pp. 125 f.); (4) *The Thousand and One Nights*, ed. Habicht, XI, pp. 140 f. (also in J. Payne's *Tales from*

[1] According to its prologue, based on a Greek play, Ἀλαζών.

[2] See Colbert Searles, "The Leodilla Episode in Bojardo's *Orlando Innamorato*," *Mod. Lang. Notes*, 1902, XVII, pp. 165 f.

the Arabic of the Breslau and Calcutta Editions, etc., London, 1884, I, pp. 261 f.); (5) Clouston, *A Group of Eastern Romances and Stories*, Glasgow, 1889, pp. 358 f.; (6) Sercambi, *Novelle*, No. 13, Bologna, 1871, pp. 97 f.; (7) Pitré, *Fiabe, Novelle e Racconti*, No. 176, III, pp. 308 f.; (8) Sansovino, *Cento Novelle Scelte*, Day X, novel 8, Venice, 1561, pp. 383 f. (the same in French in G. C. D[e] T[ours], *Les Facetievses iovrnees*, Day I, novel 10, Paris, 1583, folios 34^b f.; the same also, except for the change of all names save *Monopolis*, in Masuccio, *Novellino*, No. XXXIV, tr. Waters, London, 1895, II, pp. 167 f.); (9) *Les Faveurs et les Disgraces de l'Amour, ou les Amans heureux*, pp. 259 f.; (10) Gueullette, *Les Mille et un Quart-d'Heure: Contes Tartares*, chaps. CI–CIV, Paris, 1753, III, pp. 134 f.; (11) A. von Platen, *Der Thurm mit sieben Pforten*, a comedy in one act, 1825, Platen's *Gesammelte Werke*, I, pp. 61 f.; (12) Campbell, *Popular Tales of the West Highlands*, I, pp. 281 f.; (13) Lidzbarski, *Geschichten u. Lieder aus den neu-aramäischen HSS. d. Königl. Bibliothek zu Berlin*, pp. 229 f.; (14) J. von Hammer, *New Arabian Nights Entertainments*, tr. Lamb, London, 1826, I, pp. 133 f.; (15) *Le Roman de Flamenca*, ll. 1304 f.,[1] ed. P. Meyer, Paris, 1901.[2]

Of these the second is almost surely derived from *The Seven Sages* — apparently from some manuscript of **L**; and 6, 11, and 12 are also derivates probably. Only 2 and 12 tell of the knight's dream of the lady. With 1 the lady is a Roman by birth, but had been sold to an Ephesian captain. In 12 the lady sought is unmarried, but is the daughter of the bailie of London. 8 and 12 are silent as to the secret (usually underground) passage. In 1, 3, and 4 the husband is persuaded that his wife is really one of the latter's sisters. The ring incident reappears in 2, 6, 9, 11; the incident of the dining, in 3, 4, 6, 9, 10, 11. 12 omits all these episodes. In 5, the most elaborate of all the variants, the husband thinks he detects his wife, first by a mole on her face; then by fitting to a piece of apple she has in her hand a piece

[1] See O. M. Johnston, *Pub. Mod. Lang. Assoc. of America*, 1905, XX, p. 328, note.

[2] Partial or extremely distant analogues are also found in (1) the Hindoo *Vasavadatta* (summarized by Clouston, *Popular Tales and Fictions*, II, p. 228); (2) Masuccio, *Novellino*, Nos. XXXVIII and XL; (3) Malespini, *Ducente Novelle*, Pt. II, No. 53, Venice, 1609, pp. 182 f.; (4) Marie de France's lay of *Guigemar*, ed. Warnke, pp. 5 f. (see Miss L. A. Paton, *Radcliffe College Monographs*, No. 13, Boston, 1903, p. 68); (5) Marie de France's lay of *Yonec*, ed. Warnke, pp. 123 f. (see O. M. Johnston in *Pub. Mod. Lang. Assoc.*, XX, pp. 322 f.). According to Keller, *Dyocletianus Leben*, p. 62, there is also a variant of *inclusa* in *Œillets de récréations*, p. 105, and a metrical version by Imbert.

that he finds at her chamber; later he is forced to marry her to the suitor; he succeeds, however, after the ceremony is over, in boxing her cheeks and making her face bleed; but when he returns to her chamber, he finds that she, in order to prevent detection, is lacerating her own face. In 10 the husband thinks he has detected his wife by a birthmark behind her ear. In 9 the husband's suspicions are aroused by a pet dog which the wife has given the suitor; in 13, similarly by a sword, a dagger, and a bracelet; in 14, by a dagger and a watch. The wife deceives her husband by disguising herself as a young dervish in 10; as a slave, in 14. In 4 the husband is made drunk and brought to believe that he is a Turk; acting on this belief he gives up his wife and sets out for Ispahan. In 5 the husband, after losing his wife, enters a madhouse. In 3 and 13 the husband, after the wife has been stolen, pursues the couple; in 3 he overtakes them and regains his wife, but later loses her again. 10 is told from the point of view of the husband; the several pieces of deception are practiced on him in order to cure him of his jealousy. In 7 the wife leaves a dummy at her window, and thus deceives her husband until she is safely out of his reach. In 14 the suitor, after taking the wife to his own land, refuses to marry her. 15 is incomplete, but is surely related to *inclusa*.

15. **Vaticinium.**[1] — In all versions of *The Seven Sages of Rome* except **L**; not found in the *Dolopathos* nor in the *Book of Sindibād*.

In **H** *vaticinium* appears in combination with *amici*, a very early version of the story of *Amis and Amiloun*. Other variations introduced by **H** are (1) the substitution of a nightingale for the two ravens which figure in the opening episode, (2) the laying the scene of this episode at the house of the father rather than in a boat at sea, and (3) the specifying Egypt as the land into which the son finally comes and in which he attains such miraculous distinction. The remaining versions record the story essentially as in the Middle English redactions.

Among the derivates or parallels of *vaticinium* are the following:

(1) Sansovino, *Cento Novelle Scelte*, Day IV, novel 5, Venice, 1561, folios 144[b] f. (the same in G. C. D[e] T[ours], *Les Facetievses iovrnees*, Day VII, novel 4, Paris, 1583, folios 218 f.); (2) Lope de Vega, *El pronostico cumplido*, *Coleccion de las obras sueltas*, Madrid, 1777, VIII, pp. 264 f.;

[1] See Keller, *Sept Sages*, pp. ccxxix f.; Keller, *Dyocletianus Leben*, p. 63; Clouston, *Book of Sindibād*, p. 350; Köhler, *Kleinere Schriften*, I, pp. 148 f. (also in *Mélusine*, I, cols. 384 f.); Crane, *Italian Popular Tales*, pp. 159 f.

(3) Comparetti, *Novelline popolare italiane*, No. 56, pp. 242 f.; (4) Grimm, *Kinder- und Hausmärchen*, 9th ed., No. 33, pp. 134 f.; (5) Visentini, *Fiabe Mantouane*, No. 50, Turin, 1879, pp. 219 f.; (6) *Ibid.*, No. 23, pp. 121 f.; (7) J. G. von Hahn, *Griechische und albanesische Märchen*, No. 45, Pt. I, pp. 258 f.; (8) F. M. Luzel, *Légendes chrétiennes de la Basse-Bretagne*, I, pp. 290 f. (the same in *Mélusine*, 1878, I, cols. 384 f.); (9) Luzel, *Mélusine*, I, cols. 300 f.; (10) M. Toeppen, *Aberglauben aus Masuren*, 2d ed., Danzig, 1867, pp. 150 f.; (11) A. Ahlquist, *Versuch einer mokscha-mordwinischen Grammatik*, St. Petersburg, 1861, p. 97; (12) Radloff, *Proben der Volkslit. d. türk. Stämme Süd-Siberiens*, Pt. I, p. 208; (13) W. Webster, *Basque Legends*, London, 1877, pp. 136 f.; (14) *Ibid.*, pp. 137 f.; (15) W. R. S. Ralston, *Tibetan Tales*, pp. 273 f.

The first of these reports *vaticinium* according to the version of *The Seven Sages*, except that it takes no account of the steward and omits the episode of the foot-washing. 2, 8, and 9 were also probably derived from *The Seven Sages*; and it is not unlikely that most of the remaining analogues are ultimately connected with it, though they all differ in sundry respects from it.

The prophecy which occasions the father's anger is made by birds (or a bird) only in 1, 10, 11, 12, 13; in 2 this prophecy is made by a magician; in 5, by an angel; in 14, by a mysterious voice. The prophecy originates with the son in 8 and 9. In the same versions the immediate occasion of the son's making the prophecy is a reprimand administered to him for some slight offense. The substance of the prophecy is, in 1, 5, 8, 13, 14, that the father will one day serve the son; in 9, that the father will some day wash the son's feet; in 11, that the father will drink from the water in which the son has bathed his feet; in 10, that the mother will wash the son's feet and that the father will drink from his bath; in 7, that the son will supplant the father on his throne (for in 7, as also in 5 and 8, the father is a king). In 3 and 4 the father's wrath is occasioned merely by the son's report that he has learned the language of birds.

Only in 1, 2, 12, and 13 is the son cast into the sea, as in *The Seven Sages*. In 13 the son is put into a barrel before being cast into the sea; in 12 he is killed, but he soon comes back to life again. In 3, 6, 7, 8, 9, and 14 the father gives the son to a servant (or servants) with instructions to put him to death; the servant takes the son some distance from the father's home and sets him free; he then returns

and presents to the father, as evidence of having obeyed the latter's commands, either a little finger of the son (7) or the heart of a dog which he asserts is the son's heart (6, 9, 14).

In 5 and 7 the father is the king to whose court the son finally comes and at which he distinguishes himself. In 3, 4, 6, 8, 9, 14 the son becomes Pope. In 6, 8, 9, and 14 the fulfillment of the prophecy and the reconciliation between son and parents take place at Rome, whither the parents (in 14, only the mother) have come to do penance for their ill treatment of their son.

Here Bigyns þe P*ro*ces of þe Seuyn Sages.

Lordynges þ*at* her*e* likes to dwell,
Leues ȝowr*e* speche *and* heres þis spell.
I sal ȝow tel, if I haue tome,
Of þe Seuen Sages of Rome.
Whilom lifed a nobil man;
His name was Dyoclician.
Of Rome *and* of al þe honowr*e*
Was he lord *and* emperowr*e*.
An emp*er*es he had to wyfe,
Þe fayrest lady þ*at* bar*e* life,—
Of al gude maners ful auenant;
And hir name was Dame Milisant.
A childe þai had bytwix þam two,
Þe fayrest þ*at* on fote myght go,
A knaue childe þ*at* was þam der*e*;
Of him sone sal ȝe selkuths her*e*.
Sone efterward byfel þis case:
Þe lady died *and* grauen was,
And went whar*e* God hyr dight to dwell;
Þarfor*e* of hir na mor*e* I tell,
Whe̓þer sho past to pyne or play;
Bot of þe son I sal ȝow say.
When he was seuy*n* winter alde,
Of speche *and* bourding was he balde.

Heading *R* begyns, process, seuen. — 1 *R* Hordynges, lykes. — 2 *W* yowr, *R* yho*ur* spech. — 3 *R* sall yhow tell. — 5 *R* lyfed, noble mane. — 6 *R* Diocliciane. — 7 *R* all, honoure. — 8 *R* emp*er*oure. — 9 *R* Ane Emp*er*ise. — 10 *R* fairest, lyfe. — 11 *R* all gud, full, *W* auenaunt. — 13 *R* child, bi twix. — 14 *R* fairest. — 15 *W*, *R* child. — 16 *R* sall yhe selcouthes. — 17 *R* aft*er*ward bi fell. — 18 *R* dyed, wase. — 19 *R* hir dyght. — 20 *R* þarfor, no more. — 21 *R* scho. — 22 *R* sall yhow. — 23 *R* seuen wynt*er* ald. — 24 *R* spech, bourdyng, bald.

Florentine his name cald was.
Herkens now a ferly case.
His fader was Emperoure of Rome,
A nobil man *and* whise of dome;
And Florentine þat was so fayre
Was his son *and* als his ayre.
It was nothing þat he lufed mare,
Þarfore he wold him set to lare;
And sone he gert byforn hym come
Seuyn Maysters þat war in Rome.
Þe tale vs telles, who to it tentes,
Þat þai kowth al þe seuyn sienz.
And sone when þai war efter sent,
Hastly to þe court þai went.
Þai come byfor þe Emperoure,
And hailsed him with grete honoure.
He said: "Lordinges, takes entent,
And sese whi I efter ȝow sent:
For ȝe er wisest men of lare
Þat in þis werld ȝit euer ware,
My son I wil ȝe haue forþi,
To make him kunand in clergy; [25 d]
And I wil þat ȝe teche him euyn
Þe sutelte of sience seuyn;
And al ȝowre wisdom *and* ȝowre wit,
Mi wil es þat ȝe teche him it.
Whilk of ȝow now wil him haue
And fullfil þis þat I craue?"
Maister Bancillas spak þan;
For of þam was he oldest man.
Lene he was *and* also lang,

25 *R* fflorentyne. — 27 *R* Emperour. — 28 *R* noble, wise. — 29 *R* Florentyne. — 32 *R* þarfor, sett. — 33 *R* bi for him. — 34 *R* Seuen maisters. — 36 *R* couth all, seuen scientes. — 38 *R* Hastily. — 39 *R* bi for. — 40 *R* gret. — 41 *R* lordynges. — 42 *R* yhow. — 43 *R* yhe, wysest. — 44 *R* world yhit. — 45 *R* will yhe. — 46 *R* mak, conand, *W* cunnand. — 47 *R* will, yhe, euen. — 48 *R* sotelte, science seuen. — 49 *R* all yhour, yhour wytt. — 50 *R* will, yhe, itt. — 51 *R* yhow, will. — 52 *R* full fyll. — 54 *W* that. — 55 *R* all so.

And moste gentil man þam omang;
Ful p*ar*fiteli he kouth his p*ar*tes,
And sadly of al þe seuyn artes.
"Sir," he said, "tak me þi son;
Ful mekil thank I wil þe kun;
And trewly I sal teche him þan
Of clergy mor*e* þan ani man, —
Þat dar I vndertak þe her*e*, —
Within þe t*er*me of seuyn ȝer*e*."
When þis was said, he held his pese.
And þan said Maist*er* Anxilles.
He was a man meteliest,
And of eld as him semed best,
Of sexty winter *and* na mar*e*;
And als he was ful wise of lar*e*.
"Sir, tak me þi son," he said,
"*And* þou sal hald þe ful wele payd.
I sal him ler*e* ful right *and* rath
Þat I can *and* mi felous bath.
I vndertak he sal it ler*e*
Within þe space of sex ȝer*e*."
Þe thrid maist*er* was litel man,
Fair*e* of cher*e* *and* white als swan;
His har*e* was white *and* nathing brown;
And he hight Maister Lentilioune.
He spak vnto þe Emp*er*our*e*:
"Tak me þi sun, sir, p*ar*amowr*e*,
And I sal teche him ful trewly
Al maner of clergy
Þat ani man leres in þis liue,
Within þe t*er*me of ȝeres fiue."

56 *W* most, *R* mast gentyll. — 57 *R* ffull p*ar*fytely, couth, *W* in *instead of* his. — 58 *R* all, seuen. — 59 *R* sayd. — 60 *R* ffull mykell, will, kon. — 61 *R* sall. — 62 *R* any. — 63 *W* ye *for* þe. — 64 *R* space of seuen yhere. — 65 *R* sayd. — 67 *R* metelyest. — 69 *R* wynt*er*, no mare. — 70 *R* full. — 72 *W* you, ye, *R* sall, full. — 73 *R* sall, full ryght, rathe. — 74 *R* kan, my felows bathe. — 75 *R* sall. — 76 *R* yhere. — 77 *R* thred, lytell. — 78 *R* whyte, *W* as. — 79 *R* nothing broune. — 82 *R* son, p*ar*amoure. — 83 *R* sall, full. — 84 *R* All. — 85 *R* any, lyue. — 86 *W* time, *R* yheres fyue.

Þe ferth maist*er* a rede man was,
And his name was Malquidras;
Of fifty winter was he alde,
Quaint of hand *and* of speche balde.
Him thoght scorn *and* grete hething
Þat þai made so grete rosing.
"Syr," he sayd, "I sal tell þe, [26 a]
Mi felows wit fals noght to me,
Ne of þair*e* wisdom o nane wise
Wil I mak no marchandise.
Bot, sir, þi son vnto me take,
And I sal teche him for þi sake
Þe sienz of Astronomy,
Þat falles to sternes of þe sky,
And oþer sex syenz alswa,
In four*e* ȝer*e* withowten ma."
Þe fift maist*er* was wise of dome;
And he was cald Caton of Rome.
He made þe boke of Catoun cler*e*,
Þat es biginn*yng* of Gramer*e*.
He karped loud vnto þe Kyng:
"Sir, tak þi son to mi techeing;
I wald noght he decayued war*e*,
Bot I ne knaw noght mi felous lar*e*.
Bot for to ler*e* him I warand
Als mekil als he mai vnderstand,
And als his wittes wele ber*e* may—
Forþermar*e* dar I noght say—
So þat in time of seuen ȝere
He sal be wise withowten were."

87 *R* þe *mutilated*, red. — 89 *R* fyfty wynt*er*, ald. — 90 *R* Quaynt, spech bald, *W* hande. — 91 *R* skorn, gret. — 92 *R* swa gret rosyng, *W* josyng. — 93 *R* Sir, said, sall, *W* tel. — 94 *R* witt falles. — 95 *R* pair wisdome on none wyse. — 96 *R* Will, mar*c*handyse. — 97 *W* this. — 98 *R* sall. — 99 *R* science. — 100 *R inserts* þe *after* to. — 101 *R* science all swa. — 102 *R* yhere w*ith* outen. — 103 *R* fyft. — 105 *R* buke, Caton. — 106 *W* biginyng, *R* bi gynyng. — 107 *R* carped. — 108 *W* this, *R* my techyng. — 110 *R* my felows. — 112 *R* mykell, may. — 113 *R* wyttes, may bere. — 115 *R* tyme, yhere. — 116 *R* sall, w*ith*outen.

Þe sext maist*er* rase vp onane;
Þe fairest man of þam ilkane;
Iesse was his name, godote,
Withouten faut fra heuid to fote.
His hair*e* was blayke *and* nothing broun,
With eghen fair*e* als a faukoun.
"Sir," he said, "if þi wil were,
Tak þi son to me at lere;
I sal him teche with hert fre,
So þat inwith ȝeres thre
Sal he be so wise of lare
Þat ȝe sal thank me euermare."
Þe seuind maist*er*, Maxencius,
A right wis man *and* vertiuus,—
Al his life with grete honowre
Had he serued þe Emperoure,—
"Sir," he said, "if þi will be,
For al þat I haue serued þe,
Bitake þi son vnto my lare;
For mi seruise I ask no mare.
Ful mekil thank I wil þe kun;
And al þe clergy vnder son
Sal I him teche to kun ful right.
Ful hardily þis I þe hyght." [26 b]
When þe maist*er*s þus had sayd,
Þe Emperoure ful wele was payd;
He spak to þam with meri chere,
And said on heght þat al might here.
He said: "I thank ȝow all, lordinges,
Of ȝowre answers in al thinges;
For if mi son so wele may lere

117 *R* rayse.— 120 *W* faute, heid, *R* fro heued.— 121 *R* hare, blayk, broune.— 122 *R* fawkoune.— 123 *R* will.— 125 *R* sall.— 126 *R* *with* in yheres.— 127 *R* Sall.— 128 *R* yhe sall.— 129 *R* seuynd.— 130 *R* ryght wyse.— 131 *R* All, lyfe, gret honoure.— 134 *R* all.— 135 *R* Bi tak.— 136 *R* my seruyse.— 137 *R* ffull mykell, will, con.— 138 *R* all.— 139 *R* Sall, tech, full ryght.— 140 *R* ffull.— 142 *R* full.— 143 *R* mery.— 144 *R* all myght.— 145 *R* yhow, lordynges.— 146 *R* yho*ur*, all.— 147 *R* my.

To kun ȝowr*e* vertuse al in fer*e*,
Sertes þan wald I be blithe
And gif ȝow tresor*e*, land, *and* lithe.
And sen ȝe p*r*ofer þusgat now,
I wil ȝe tak mi son with ȝow,
And teche him al þe artes seuyn,
Þat none be whiser vnder heuy*n*.
And ȝe sal dwel togeder still,
And teche mi son — þis es mi will —
So þat he ler*e* noght al of ane,
Bot with al sal he be forth tane."
  By þe hand he toke þe childe
And gaf him to þo maist*er*s milde.
Þe maisters war þarof ful blith,
And thanked him ful fele sithe.
Þai toke þair*e* leue *and* went in hy
With þe childe to þe consistori,
Þat es a stede within Rome
Whar*e* clerkes cu*m*es þat kan wisedome.
Þe maisters þar*e* þair*e* kounsail toke
For to set þis childe to boke.
Þai said in Rome dwel might he noght,
For fair*e* wemen sold change his thoght;
In ryot so þai sold him sett
Þat al his lar*e* sone sold it let.
  Þai toke kownsail omang þam all
At haue þe childe vnto a hall
Biside Rome in a verger*e*,
A myle fra toun, bi a reuer*e*;
Þe wat*er* of Tyber ran þar*e*obout,

148 *R* yho*ur*, all. — 149 *R* blythe. — 150 *R* gyf yhow, lythe. — 151 *R* yhe, þusgate. — 152 *R* will yhe, my, yhow. — 153 *R* tech, all, seuen. — 154 *R* wiser, heuen. — 155 *R* yhe sall dwell to gyder styll. — 156 *R* my, my. — 157 *R* Sa, all. — 158 *R* all sall, furth. — 159 *R* Bi, child. — 160 *R* þe, mylde. — 161 *R* þareof full blythe. — 162 *R* full, sythe. — 163 *R* þair. — 164 *R* child, consistory. — 166 *R* comes, wisdome. — 167 *R* þair counsail. — 168 *R* sett, child. — 169 *R* dwell myght. — 170 *R* fair wymen suld chaunge. — 171 *R* suld. — 172 *R* all, suld, lett. — 173 *R* counsail. — 174 *R* child. — 175 *R* Besyde. — 176 *R* toune be, ryuere.

And thorgh Rome, þis es no dowt.
Al maner of trese groued þar*e*
Þat ani froyt on erth bar*e*.
Þar*e* was a hal with chambers seuen;
Fairer was none vnder heuyn.
Þe chambers closed obout þe hall
So þat it stode omang þam all;
Fayrer hal was none in land,
Richely painted with mans hand.
Þar*e* war paynted in diuers partes [26 c]
Sotelly al þe seuyn artes;
Þat es, to wit, first Gramary,
Musike *and* Astronomy,
Geometri *and* Ars Metrike,
Fisik *and* also Retorike.
Þe child sege in middes was wroght
So þat he al se þam moght.
In þat sege he set him down;
Þe maist*ers* teched him a lessown.
When ane him left, anoþer hi*m* toke,
Þat he was euer halden at his boke;
And to his lar*e* euer toke he kepe,
Bot when he ete or when he slepe.
When he wald rest him at his boke,
On þe walles wald he þan loke,
Whar*e* he might se paynted euyn
Ful opynly þe artes seuyn.
Sone he concayued in Latin speche
Al þat his maisters wald him teche;
He toke so gude tent to his lar*e*,
Arly *and* late *and* euermare,

178 *R* thurgh, dout. — 179 *R* All man*er*e, trees. — 180 *R* any frute, *MS.* erth. — 181 *R* hall, chaumbers. — 182 *R* heuen. — 183 *R* chaumbers. — 185 *R* ffairer hall. — 186 *R* Rychely paynted. — 187 *R* diu*er*se. — 188 *R* all, seuen. — 189 *R* witt. — 190 *R* Musyke. — 191 *R* Geometry, als Metryke. — 192 *R* ffysyke, all so Retoryke. — 193 *R* myddes. — 194 *R* all. — 195 *R* sett, doune. — 196 *R* lessoune. — 197 *R* aneoth*er*. — 198 *R* buke. — 201 *R* buke. — 203 *R* myght, euen. — 204 *R* ffull openly, seuen. — 205 *R* consayued, latyn. — 206 *R* All. — 207 *R* gud. — 208 *R* Arely.

Þat þe ferth ȝere in þat hall
Dessputed he with his maister all;
Was none so witty fer ne nere
Of Gramere ne of Mosike clere.
Þe fift ȝere held he argument
Of planetes in þe firmament.
Þe sext ȝere his maisters thoght
For to asay him yf þai moght;
Þai puruaid þam leues sextene
Þat war of iubarb gude *and* grene.
Þe child lay in a bed o loft,
Made ful esely *and* soft;
Vnder ilka corner of þe bed
Foure leues þe maysters spred, —
Ilkane on oþer als þam thoght.
Bot þe maisters werk ne wist he noght.
Þe childe went to his bed þat night,
And sone him thoght it raised on hight.
Þarfore þat night he sleped noght,
Bot euer in his hert he thoght
Þat þe firmament was satteld doun
Wele lawer þan it was won;
Or els þe erth was raised bidene
Þe thiknes of foure leues grene.
Þus lay he thinkand al þat night.
And sone, when it was dayes light, [26 d]
He redied him *and* went to hall.
Þarin he fand his maisters all;
He hailsed þam, *and* hendly stode
Al bareheuid withouten hode.
Þe childe luked obout him fast;
And hastily his maisters ast

209 *R* yhere. — 210 *R* Desputed. — 211 *R* wytty. — 212 *R* Gramer, Musyke. — 213 *R* fyft yhere. — 215 *R* yhere, mayster*s*. — 216 *R* ffor till assay, if. — 217 *R* puruayd. — 218 *R* Iubark gud. — 220 *R* full, *and* full soft. — 222 *R* maister*s*. — 224 *R* wist *instead of* noght. — 225 *R* child, nyght. — 226 *R* raysed, hyght. — 227 *R* þarfor, nyght. — 229 *R* done. — 230 *R* wone. — 231 *R* raysed. — 233 *R* all, nyght. — 234 *R* days lyght. — 235 *R* redyedy. — 236 *R* þare in. — 237 *R* haylsed, hendely. — 238 *R* All, heued. — 239 *R* child loked. — 240 *R* mayster*s*.

What thing he p*er*saiued i*n* þat place.
"P*er*fay," he said, "a ferly case;
For owþer am I mad or drunken,
Or els þe heuen es sumdel sonken,
Or els raised es þis grounde
Þe thiknes of foure leues rounde;
Þis night so mekill higher I lay
More þan it was ȝisterday."
Þe maist*er*s þan wele vnderstode
Þe childes wit was wonder gode.
Or þe seuin ȝere war gane,
He past his maisters euerilkane.
Togeder had þai grete solace.
Bot sone þan fel a ferly case.
Of þe riche Emp*er*oure of Rome
I sal ȝow tel if I haue tome;
Þarfore þe childe now lat we be,
And of his fader speke wil we.
His knightes com to hi*m* on a day,
And þir wordes gan þai say:
"Sir, ȝe lif an anly life;
We wald ȝow rede to wed a wife,
To haue solace bitwix ȝow twa,
And fandes to get childer ma;
For ȝe haue werldes welth gude wane
To mak þam riche men ilkane."
Hereof þe Emp*er*owre was payd,
And sone asented als þai said.
Þai puruaid him an emp*er*ise,
A gentil lady of mekil prise,

241 *R* p*er*sayued. — 243 *R* outher, dronken. — 244 *R* somdele. — 245 *R* raysed, ground. — 247 *R* nyght, mykell hegher. — 248 *R* yhist*er*day. — 250 *R* witt, gude. — 251 *R* seuen yhere. — 253 *R* To gyder, gret. — 254 *R* fell. — 255 *R* ryche Emp*er*our. — 256 *R* sall yhow tell. — 257 *R* þarfor, child. — 258 *R* spek will. — 259 *R* knyghtes come. — 261 *R* yhe lyfe ane anely lyue. — 262 *R* yhow red, wyue. — 263 *R* To *mutilated*, yhow. — 264 *R* gett. — 265 *R* yhe, worldes, gud. — 266 *R* ryche. — 267 *R* Emp*er*our. — 268 *R* assented, sayd. — 269 *R* puruayd þam ane. — 270 *R* gentyll, mykell pryse.

Ful lufsom *and* of high lenage.
Þe Emp*er*our*e* asked þe mariage;
Þe barnage al þarto asent
Þat he sold wed þat ladi gent.
Þan war þai wed by comu*n* dome;
Þat was þe custu*m* þan in Rome.
Þai made grete mirth *and* mangery,
And samin lufed þai ful trewly.
Þar*e* was grete welth at þair*e* wedy*n*g,
Als semly was to swilk a thing.
Sone efter þat fel ferly case; [27 a]
I sal ȝow tel how þat it wase.
For nathing mai ay vnhid be,
Bot anely Goddes awin preuete.
Opon a day a seriant nyce
Tald vnto þe Emperice
Of þe Emp*er*our*e* son ful euyn,
And how he wond with maist*er*s seuyn,
And how he sal be Emperowr*e*
Eft*er* his fader of þat honowr*e*,
And how hir barnes sal be bastardes,
And how he sal haue al þe wardes,
And how he sal haue in his hand
Al þe lordship of þat land.
When þe Emp*er*ice herd of þis childe,
Hir thoght þat sho was euil bigild;
And in hir hert sho thoght ful sone,
With wichecraft sold he be vndone.
Sho puruaid hir a counsailour*e*,
A wiche þat cowth hir wele socour*e*.

271 *R* ffull, hegh. — 272 *R* Emp*er*our, maryage. — 273 *R* bernage all, assent. — 274 *R* suld, lady. — 275 *R* be comon. — 276 *R* custom. — 277 *R* gret myrth, maungery. — 278 *R* samen, full. — 279 *R* gret, þair. — 280 *R* semely. — 281 *R* efter þan fell a. — 282 *R* sall yhow tell. — 283 *R* no thing may, vnhyd. — 284 *R* godes awen. — 286 *R* Emp*er*yse. — 287 *R* Emp*er*our, full euen. — 288 *R* seuen — 289 *R* sall, Emp*er*oure. — 290 *R* After, honoure. — 291 *R* sall. — 292 *R* sall, all. — 293 *R* sall. — 294 *R* All, lordschip. — 295 *R* Emp*er*yse, child. — 296 *R om.* þat, *R* scho, euell bigyld. — 297 *R* scho, full. — 298 *R* wychecraft suld. — 299 *R* Scho puruayd, counsayloure. — 300 *R* wyche, couth.

Þai made couenant bitwen þam twa
Þe Emperours son for to sla.
Þai ordand þus bi þaire asent
A maner of experiment,
Þat if þe childe spak les or mare,
Fra he into court entred ware
To seuyn daies war went fully,
At þe first word sold he dy;
And if he seuyn daies hald him still,
Efter may he speke at will.
Þus was þaire purpose *and* þaire thoght
Þe childe sone to dede haue broght.
Bot mani wald greue oþer sare
And to þamself turnes al þe care.
On þe same wise fel it here;
Herkins now on what manere.
Þe Emp[*er*]oure *and* his faire wife,
Þat he lufed euer als his life,
On a day þai played þam samen;
And als þai war best in þaire gamen,
"Sir," sho said, "bi heuin king,
I luf ȝow ouer al oþer thing,
And ȝe luf me noght so trewly;
I sal ȝow say encheson why.
Vntil þis court when þat I come,
Ȝe made me Emperice of Rome,
To be with ȝow at bed *and* borde,
And wit ȝowre cownsail ilka worde. [27 b]
Bot a thing haue ȝe hid fra me
Þat I haue moste desire to se.

301 *R* conand, bitwene. — 302 *R* Emperour. — 303 *R* ordaind, þair assent. — 304 *R* manere, experyment. — 305 *R* child. — 306 *R* ffro. — 307 *R* seuen days. — 308 *R* suld. — 309 *R* seuen days, styll. — 310 *R* wyll. — 311 *R* þair, þair. — 312 *R* child, ded. — 313 *R* many. — 314 *R* all. — 315 *R* fell. — 316 *R* Herkens. — 317 *MS* Empoure, *R* fair wyfe. — 318 *R* lyfe. — 319 *R* playd. — 320 *R* þair. — 321 *R* scho sayd, heuen kyng. — 322 *R* yhow, all, thyng. — 323 *R* yhe, *MS.* lul. — 324 *R* sall yhow. — 325 *R* vntyll. — 326 *R* Yhe, Emperyse. — 327 *R* yhow, bord. — 328 *R* witt yhour counsail, word. — 329 *R* yhe hyd fro. — 330 *R* most desyre.

"Ȝe haue a son þat es ȝow dere,
With seuyn maisters for to lere;
He es þi son, sir, *and* þine ayre,
And als, I here say, whise *and* fayre.
I wald se him bifor me stand
Þat es so wise *and* so cunand;
I luf him wele, for he wil thriue;
Al samyn I wald we led oure liue.
For sertes, sir, sen he es þine,
Me think also he sold be myne.
For sertes, sir, it mai fal swa,
Þat neuer gettes þou childer ma.
If þou wil euer haue ioy of me,
Þi faire son þou lat me se."
Son answerd þe Emperoure,
And said: "Dame, by Saint Sauiore,
Þou sal him se, yf þat I may,
Tomorn by vnderon of þe day."
Sho answerd þan with semblant blith,
"Gramercy, syr, a hundereth sith.
I sal him honore at my myght,
Als I am halden wele by right."
Þe Emperoure cald currurs twa,
And bad þam swith þat þai sold ga
His erand to þe Seuyn Sages,
And to þam tald he his message[s]:
"Ȝe sal þam prai, on al manere,
Send hame my son, þat es me dere;
For I wil wit tomorn by prime
How þat he has set his tyme;
Miself sal bath se *and* here

331 *R* Yhe, yhow. — 332 *R* seuen. — 334 *R* wise. — 335 *R* be for. — 336 *R* conand. — 337 *R* will thryue. — 338 *R* All samen, our lyue. — 340 *R* all so, suld. — 341 *R* may fall. — 343 *R* will. — 344 *R* fair. — 345 *R* Sone. — 346 *R* be, sauyoure. — 347 *R* sall, if. — 348 *R* bi. — 349 *R* Scho, sembland blyth. — 350 *R* sir, hundreth sythe. — 351 *R* sall, honoure. — 352 *R* bi ryght. — 353 *R* emperour. — 354 *R* swyth, suld. — 355 *R* seuen. — 356 *MS.* message. — 357 *R* Yhe sall, pray, all. — 359 *R* will witt, be pryme. — 360 *R* sett. — 361 *R* sall.

What he has lered þis seuyn ȝere."
  Þe messagers er wightly went
To do þaire lordes cumandment.
Unto þe place smertly þai come
Whare þai wond withouten Rome.
Into þe hal þai went ful euyn,
And þare þai fand þe Maisters Seuyn,
Faire desputand in Latyne
With þe ȝung childe, Florentine.
Þe messagers on knese þam set,
And þe maysters faire þai gret.
Þe child also þai gret ful faire
Als prince of Rome *and* kindest ayre.
  Þai said: "Þe Emperoure of Rome [27 c]
Cumand vs heder to come;
He biddes ȝe sal send hame his son,
And hastily þat it be done,
Þat he cum in his awin presens;
And for ȝowre trauail *and* ȝowre spens
He wil ȝow quite on al manere,
And mak aseth for þis seuyn ȝere."
Þe messagers war welkum þare
With þa maisters les *and* mare.
Vnto þe sopere war þai sett,
And riche fode bifor þam fett;
Ful wele at ese þare war þai made
With al gamyns þat men might glade.
  Þare þai soiornd al þat night;
Þe mone *and* sternes bath shined bright.
Forth þan went þe maisters all,

362 *R* seuen yhere. — 363 *R* Messangers. — 364 *R* þair, comandement. — 367 *R* hall, full euen. — 368 *R* seuen. — 369 *R* ffair. — 370 *R* yhong child fflorentyne. — 371 *R* messangers, sett. — 372 *R* maisters fair, grett. — 373 *R* all so, grett full. — 374 *R* prynce, kyndest. — 375 *R* sayd, Emperour. — 376 *R* Comand, hyder. — 377 *R* byddes yhe sall, sone. — 379 *R* com, awen presence. — 380 *R* yhour, yhour spence. — 381 *R* will yhow quyte, all. — 382 *R* seuen yhere. — 383 *R* messangers, welcom. — 386 *R* ryche, befor. — 387 *R* ffull. — 388 *R* alkyn gamen, myght. — 389 *R* all, nyght. — 390 *R* both schyned bryght.

And þe childe with þam gan þai call
Preuely to a gardine;
And þare þai teched Flore*e*ntine
How þat he sold do *and* say
His lord þe Emp*e*rowr*e* to pay.
And in þat time þai toke entent,
And loked vp to þe fyrmament;
Þai saw þe constellaciowne.
Þare*o*f a wise man was Catoun;
He luked þe sternes *and* þe mone,
And what he saw he said ful sone:
"Felous, ȝe sal vnderstand
Slike ferlies neuer bifor*e* I fand;
Þe Emp*e*roure has til vs sent
To bring him hame his son so gent;
And if we bring him to his lord,
I se þare sal be sone discord.
For if he speke with man or wyfe,
At þe first word he loses his life;
And if him swilk vnhap bifall,
Þe Emp*e*roure wil ger sla vs all.
And þat it sal þusgat be done,
May ȝe se in sternes *and* mone."
Þan þai biheld þe sternes ilkane,
And al acorded þai vntil ane,
Þat al was soth þat Caton talde.
And Florentine þan gan byhalde
Vnto þe sternes *and* to þe mone,
And what he saw he said ful sone.
He said: "Sirs, se ȝe noght þis tide

392 *R* child. — 393 *R* gardyne. — 394 *MS.* ffloreentine, *R* fflorentyne. — 395 *R* suld. — 396 *R* fader *instead of* lord, Emperoure. — 397 *R* tyme, tuke. — 398 *R* luked, firmament. — 399 *R* constellacyoune. — 400 *R* wyse, Catoune. — 401 *R* loked. — 402 *R* full. — 403 *R* ffelows yhe sall. — 404 *R* Swilk ferlyes. — 405 *R* Emperour, till. — 406 *R* bryng. — 407 *R* bryng. — 408 *R* sall. — 410 *R* lose, lyfe. — 411 *R* vnhapp. — 412 *R* Emperour will. — 413 *R* sall þusgate. — 414 *R* yhe se bi þe sternes *and* þe mone. — 416 *R* all, vntyll. — 417 *R* all, tald. — 418 *R* fflorentyne, bi hald. — 420 *R* sayd full. — 421 *R* syrs, yhe, tyde.

A litel stern þe mone bisyde? [27 d]
Can ȝe me tel, þis pray I ȝow,
What ȝone stern bitakins now?"
Þan sayd þe maist*er*s, mar*e* *and* myn:
"Tel vs what þou sese þar*e*yn."
"Sirs," he said, "I sal ȝow tell
What þe mone *and* þe st*er*nes menes omel.
Þe mone sais I sal dy with wreke
At þe first word þat I speke;
Þe litel stern þan tels me till
If I mai seuyn dayes hald me still
And answer vnto þam nathing,
Þan sal I lif in gude liking,
And I sal be of grete renowne,
And saue ȝow fra destrucciowne."
Þe maist*er*s vnderstode ful wele
Þat he said soth ilka dele.
Þan spak Maist*er* Bausillas,
And said: "Þis es a ferly case.
I rede we tak our*e* kounsail sone
On what maner es best to done."
Þe childe [said]: "Sirs, saun fayle,
I sal tel ȝow my counsayle:
Seuen daies sal I hald me still
And speke na word, gude ne ill;
And sen ȝe er Seuyn Mayst*er*s wise,
In al þe werld maste of prise,
By ȝowr*e* wit me think ȝe may
Ilka man saue me a day,
And warand me with ȝowr*e* wisdom

422 *R* lytell sterne. — 423 *R* Kan yhe, tell, yhow. — 424 *R* yhone st*er*ne, bi takens. — 425 *R* said, more. — 426 *R* Tell, þare in. — 427 *R* sall yhow. — 428 *R* omell. — 429 *R* says, sall. — 430 *R* fyrst. — 431 *R* lytell sterne, telles, tyll. — 432 *R* may seuen days, styll. — 433 *R* nothing. — 434 *R* sall, lyf, gud lykyng. — 435 *R* sall, gret. — 436 *R* yhow, destruccyoune. — 437 *R* full. — 438 *R* *inserts* euer *after* soth. — 439 *R* þa *of* þan *illegible*, Bancillas. — 441 *R* red, our counsail. — 442 *R* man*er*e. — 443 *R* child, *MS. om.* said, *R* syrs. — 444 *R* sall tell yhow. — 445 *R* days sall, styll. — 446 *R* no, gud. — 447 *R* yhe, seuen maist*er*s. — 448 *R* all, world most, pryse. — 449 *R* Bi yho*ur* witt, yhe. — 451 *R* yho*ur* wysdome.

Bifor mi fader, Emperoure of Rome;
And sepin I sal speke for vs all
And ger oure famen al doun fall.
Þan sal we wele venged be
Of þam þat ordans þus for me."
Þan spak Maister Bausillas,
And said: "Son, by Saint Nicholas,
A dai for þe I sal be bowne."
"*And* I anoþer," said Maister Caton.
And al halely to him þai hight
For to saue him at paire might
Fra alkin shame *and* velany.
And he said: "Maisters, gramercy;
I mun suffer ful grete turmentes,
Bot if ȝe haue gude argumentes."
After þir wordes rase þai all
And went ogayn into þe hall.
It was wele passed of þe night; [28 a]
Vnto bed al went þai right.
Þe childes thoght was euer in one
How þat him was best to done;
And how he sold be war *and* wise
And answer noght þe Emperice.
For wele he wist *and* vnderstode
Þat scho wald him litel gude.
When day was cumen *and* nyght gane,
Þe maisters rase ful sone ilkane;
Þai cled þe childe in riche wede
And horsed him on a gude stede,
And forth þai went fra þat gardyne
Þat was kald Boys Saynt Martine.

452 *R* my, Emperour. — 453 *R* sithen, sall. — 454 *R* our, all doune. — 455 *R* sall. — 457 *R* Bansillas. — 458 *R* bi. — 459 *R* day, sall, boune. — 460 *R* ane other, Catoune. — 461 *R* all. — 462 *R* þair myght. — 463 *R* ffro alkyn schame, vilany. — 465 *R* mon, full gret turment. — 466 *R* yhe, gud argument. — 467 *R* Efter, rayse. — 469 *R* nyght. — 470 *R* all, ryght. — 473 *R* suld, wyse. — 474 *R* Emperise. — 476 *R* lytell. — 477 *R* comen. — 478 *R* raise full. — 479 *R* child, ryche. — 480 *R* gud. — 481 *R* furth, fro. — 482 *R* cald, saint Martyne.

Þai broght þe childe furth in his way;
And at þair*e* parting gan þai pray
Þat he sold speke wordes nane
Til seuyn dayes war cu*m*men *and* gane:
"Þan sal þou pas fro al þi payne."
When þis was said, þai turned ogayn.
Þe messagers *and* þe childe hende
Toward þe court gan þai wende.
When þe Emperiz herd tiþand
Þat þe childe was ner*e* cumand,
A desterer sone gert sho dyght,
And keped him with many a knyght.
He louted hir *and* þam ilkane,
Bot wordes wald he speke right nane.
In court þai come within a while.
Þe Emp*er*ice thoght euer on gile;
Sho toke þe child þat was so hende,
And vnto chamber gan þai wende;
And doun sho set him on hir bed;
And Florentine was ful adred.
Sho said: "Þou ert of mekil prise,
Hende *and* curtays, war *and* wise;
And sen þi fader has wedded me,
Gude reson es þat I luf þe;
And so I do, þe soth to say,
And þarfore, p*ar*amor*e*, I þe pray
Þat þou me kys *and* luf me,
And, sir, þi soiet sal I be.
Vnto þe, sir, so God me rede,
Haue I keped my maydenhed."
Sho toke þe childe obout þe hals,

483 *R* child. — 484 *R* þair partyng. — 485 *R* suld. — 486 *R* Till seuen days, comen. — 487 *R* sall, pass, all. — 488 *R* o gayne. — 489 *R* messang*er*s, child. — 491 *R* Emp*er*ice, tythand. — 492 *R* child, comand. — 493 *R* scho. — 495 *R* lowted. — 496 *R* ryght. — 498 *R* gyle. — 499 *R* Scho, *MS. an erasure, doubtless of an* e, *after* child. — 500 *R* chaumbre. — 501 *R* doune scho sett. — 502 *R* fflorentyne, full. — 503 *R* Scho, mykell pryse. — 504 *R* curtase, wyse. — 506 *R* Gud. — 508 *R* þarfor p*ar*amo*ur*e. — 510 *R* soiett sall. — 512 *R* maydenhede. — 513 *R* Scho, child.

Bot al þat fageing was ful fals.
Þe childe made ay ful heuy chere,
And wald noght speke on no manere; [28 b]
He turned oway with al his might.
And als sone þan þe lady bryght
Saw sho might noght turn his mode;
And for wa sho was nere wode.
"Sir," sho said, "what ayles þe?
Whi wiltou noght speke with me,
And al þi wil, syr, wil I do?"
He answerd nothing hir vnto.
Sho saw þir gaudes might noght gain,
Þarfore sho toke anoþer trayn:
Sho lete als sho war wode for wrath,
And sone sho rafe euer-ilka klath,
And als þe forors of ermyne,
And couercheues of silk gude *and* fyne.
Hir smok also sone rafe sho it,
Als sho wer wode out of hir wit.
Hir faire hare sho al to-drogh;
And sari noys sho made inogh.
Sho al to-raced hir vesage,
And cried "Harrow!" in grete rage.
Þe Emperoure was in þe hall,
Carpand with his knightes all;
And when þai herd slike nois *and* cri,
Fast to chamber gan þai hy.
Þai fand þe Emperice al to-rent;
Hir hare, hir face was fouly shent.
Þe Emperoure was ful euil payd,

514 *R* all, fageyng, full. — 515 *R* child, full. — 516 *R* na. — 517 *R* all, myght. — 519 *R* scho. — 520 *R* scho. — 521 *R* scho. — 522 *R* will þou. — 523 *R* all, will sir will. — 525 *R* Scho, hir *instead of* þir, myght, gayne. — 526 *R* þarfor scho take ane other trayne. — 527 *R* Scho, scho, wrathe. — 528 *R* scho, of *after* rafe *deleted*, clathe. — 529 *R* furres. — 530 *R* couerches, sylk gud. — 531 *R* all so, scho itt. — 532 *R* schowar, witt. — 533 *R* fair, scho all to droghe. — 534 *R* sary, scho, I noghe. — 535 *R* Scho all to, visage. — 536 *R* cryed, gret. — 537 *R* Emperour. — 538 *R* knyghtes. — 539 *R* swilk noys, cry. — 540 *R* chaumber. — 541 *R* all to. — 542 *R* his face, foully schent. — 543 *R* emperour, full euell.

And vnto hir ful sone he said:
"Tel me wha did þis dishonowr*e*,
And sertes it sal be boght ful soure."
"Þis deuil," sho said, "þat her*e* standes
Has me shent þus with his handes;
Had ȝe noght titt*er* cumen me till,
With me he had done al his will.
Þus he haues me al to-rent,
Mi body for he wolde haue shent.
He was neu*er* cumen, sir, of þi blode;
Ger bind him fast, for he es wode.
He es a deuil, withowten drede;
Þarfor*e* to p*re*son gers him lede.
I tine mi wit, þat wele wit ȝe,
And I leng*er* opon hym se."
Þan hastily þe Emp*er*owr*e*
Cald vnto his turmentoure,
And bad þe traitur sold als sone
Be nakend *and* in preson done,
And beten als with skowrges sar*e*, [28 c]
For his misdedis *and* his lar*e*:
"*And* ger him speke if þat þou may;
Her*e* says he nowþer ȝa ne nay.
Bot if he speke, by God in heuyn,
I sal ger sla his Maisters Seuyn."
Alsone þan þe turmentoure
Led þe childe fra þe Emp*er*owr*e*
Hastily þe p*re*son vntill.
Þat lyked many a man ful ill.
Þe knyghtes asked whi it was;
Þe turmentour*e* tald þam þe case.

544 *R* full, sayd. — 545 *R* Tell, þe *after* did, dishon*our*e. — 546 *R* sall, full. — 547 *R* deuell scho. — 548 *R* schent. — 549 *R* yhe, tytter come*n*, tyll. — 550 *R* all. — 551 *R* all. — 552 *R* wald, schent. — 553 *R* comen. — 554 *R* bynd. — 555 *R* deuell, *with* outen. — 556 *R* þarfor. — 557 *R* tyne my witt, witt yhe. — 558 *R* lengar, him. — 559 *R* Emp*er*oure. — 561 *R* traytur suld. — 562 *R* nakkend. — 563 *R* skourges. — 564 *R* mysdedes. — 566 *R* nouther yha. — 567 *R* bi, heuen. — 568 *R* sall, seuen. — 570 *R* child fro, Emp*er*oure. — 571 *R* vntyll. — 572 *R* full.

Þai bad þe child sold haue na skath,
Bot plente of mete *and* drink bath.
Þe turmentoure said: "Lattes me allane;
Mete ne drink sal him want nane."
Þan þe knightes of grete valure
Went tite vnto þe Emperowre;
Þai blamed him for þat owtrage
Withowten cownsail of his barnage.
Þai praied him to ses of his sorow,
And gif þe childe respite til þe morow,
And þan ger sla him, or els bren,
By kownsail of his wisest men.
Þat dai þe Emperoure spared his son,
And bad no harm þai sold him done;
Bot gif him mete *and* drink at will,
And hald him so in presown still.
Ful wrath he was, þe soth to say,
Bot þus his son was saued þat day.

Here Bigins þe Fyrst Proces.

On euyn late þe Emparowre
Was bróght to bed with grete honeore.
Þe Emperice, his bed-fere,
Sighed *and* made sary chere.
Þe Emperoure hir asked why,
And sho answerd ful drerily,
And said: "Sertes, þe soth I se,
Þat into cuntre cumen es he
Þat sal in þine old age

575 *R* suld, no skathe. — 576 *R* drynk bathe. — 578 *R* na drynk sall. — 579 *R* knyghtes, gret valoure, *MS.* of *above line.* — 580 *R* tyte, emperoure. — 581 *R* outrage. — 582 *R* with outen counsail. — 583 *R* prayd, sese. — 584 *R* gyf, child respyte till to morow. — 585 *R* ger *after* And *deleted.* — 586 *R* Bi counsail. — 587 *R* day, sone. — 588 *R* harme, suld. — 589 *R* gyf, drynk. — 590 *R* preson styll. — 591 *R* ffull, tyll *for* to. — *Heading R* bygyns, process. — 593 *R* euen, Emperoure. — 594 *MS.* e *of* honeore *above the line*, *R* gret honoure. — 596 *R* Syghed. — 597 *R* Emperour, whi. — 598 *R* scho, full. — 600 *R* contre comen. — 601 *R* sall.

Reue þe al þine heritage."
Þe Emperowre said: "Wha sold so done?"
"Sir," sho said, "þi cursed son."
He said: "Dame, lat slike wordes be,
For þat dai sal þou neuer se
Þat he sal haue any myght
For to do me any vnryght." [28 d]
"Ȝis, sir," sho said, "þat dar I lay,
For þou saued þi son þis day,
Als wele sal it like to þe
Als it did þe pine-appel tre
Of his ymp þat he forth broght."
Þe Emperoure þan him bithoght:
"Dame," he said, "I prai þe,
How was it of þe pine-appel tre?"
And of his [ymp], how it byfell,
Þe Emperice bigan to tell.

[Story I. Arbor.]

Here Bygins þe First Tale of þe Whyfe.

Scho said: "Sir, whilum in þis town
Wond a man of grete renown.
He had ordaynd in his palays
A faire gardine, þe romance sais.
Þarein was mani trese grouand
Als faire als on erth might stand.
Omang al oþer, I tel þe,
Þare stode a faire pine-appel tre,
With faire bowes *and* leues klene;
And vnder it was an herber grene.
Vnder þat tre was his playing
In time of solace *and* of resting.

602 *R* all, herytage. — 603 *R* Emperoure, suld sa. — 604 *R* scho sayd, sone. — 605 *R* slyke. — 606 *R* day sall. — 607 *R* sall. — 609 *R* Yhis, scho. — 611 *R* sall, lyke. — 612 *R* dyd, pyne appeltre. — 617 *MS. om.* ymp, *R* bi fell. — 618 *R* þ *of* þe *illegible.* — *Heading R* bigyns, wyfe. — 619 *R* whilom, toune. — 620 *R* gret renoune. — 621 *R* ordaind. — 622 *R* fair gardyn, says. — 623 *R* many. — 624 *R* fair, myght. — 625 *R* all, tell. — 626 *R* fayre pyne, Appeltre. — 627 *R* fair, clene. — 628 *R om.* it, *R* ane. — 630 *R* tyme, restyng; *R. om. second* of.

"So it bifel opon a day
Fra hame þe burias toke þe way
For marchandise *and* chafar*e* dere.
He dwelt out mar*e* þan half a ȝer*e*;
And eft*er* sone, when þat he might,
Hame he toke þe wai ful right.
He went sone on þat oþer day
Into his gardine him to play,
And to loke his pine-appel tre;
And þar bisid sone gan he se
A litel ymp þ*a*t was noght lang;
And out of þe tre rote it sprang.
Þe burgase cald his gardiner*e*,
And said: 'Belamy, go her*e*;
Sese þou þi[s] ymp þat standes her*e*by?
Can þou me tel encheson why
It waxes na mor*e* sen it bigan?'
'Ȝa, sir,' he said, 'I trow I kan;
Þis gret bogh *and* oþer ma
Haldes þe son oway þarfra,
So þat it mai noght wele thriue.'
Þe burias bad klimb vp bilyue
And hak oway þe grete bogh, [29 a]
And lat þe ymp haue son inogh.
Þe gardener biliue was boun;
Þe grete bogh he hagged down.
"Þe burias thoght it was wele done;
He bad hag of anoþer sone.
Þe gardener*e* did als he him bad;
He haged anoþer with hert glad.
Þar*e* þai leued nonkins thing

631 *R* bi fell. — 633 *R* marchandyse. — 634 *R* yhere. — 635 *R* myght. — 636 *R* way full ryght. — 637 *R* þe tother. — 638 *R* gardyne. — 639 *R* pyne appeltre. — 640 *R* þare be syde. — 641 *R* lytell. — 643 *R* buriase, gardynere. — 645 *MS.* þi. — 646 *R* tell. — 647 *R* no more. — 648 *R* Yha. — 651 *R* may, thryue. — 652 *R* buriase, clymb. — 653 *R* hag, gret. — 655 *R* gardinere bi lyue, boune. — 656 *R* gret, haged doune. — 657 *R* buriase. — 658 *R* ane other. — 659 *R* gardinere dyd. — 660 *R* hagged ane oth*er* of wit*h*. — 661 *R* nonekyns.

Þat sold let þe ymp to spring.
Þe ald tre had his bewte lorn
When his twa bowes owai war shorn.
Þe ymp had rowm, *and* wex ful fast;
Þe ald tre dried at þe last.
And þat was no ferly, godote;
For þe ymp standes on þe maist*er* rote.
"Þe burias come anoþer day
Into þat place him for to play.
Þe ȝong ymp stode grene i*n* þat stede,
And þe ald tre was al dede.
He cald his gardener to him þar*e*,
And asked if þe ald tre ded war*e*.
'Ȝa, sir,' he said, 'ded es it right;
Þe ȝong ymp haues al þe might.
And for þe ald [tre] has so bene hewid,
Þarfor*e* es it al bishrewed.'
Þe burias said: 'Sen it es ded,
Lat it noght ocupi þis stede.
Fel it doun or þou do dede,
Þat þe ȝong ymp fair*e* may sprede.'
"Sir," sho said, "þus was þe tre
Ded als I haue tald to þe,
And hewen done *and* worthed to noght,
For þe ymp þat it forth broght.
And, sir," sho said, "so mot I the,
Þe ald tre bitakens þe;
Þe ymp vnto þi son so wode,
Þat sprongen es out of þi blode.
Sone he sal slike power haue,
He bese þi maist*er* *and* þou his knaue;
And so es right, withowten fail.

662 *R* suld lett, spryng. — 663 *R* lorne. — 664 *R* oway, schorne. — 665 *R* rowme, full. — 666 *R* dryed. — 668 *R* in. — 669 *R* buriase com ane other. — 671 *R* yhong. — 672 *R* all. — 673 *R* gardinere. — 675 *R* Yha, ryght. — 676 *R* yhong, all, myght. — 677 *MS. om.* tre, *R* hewed. — 678 *R* þarfor, all bi schrewed. — 679 *R* buriase. — 680 *R* occupy, sted. — 681 *R* ffell, doune. — 682 *R* yhong, fair. — 683 *R* scho. — 685 *R* doune. — 687 *R* scho. — 691 *R* sall slyke. — 693 *R* ryght *with*outen fayle.

Sen þou wil trow na gude co*n*sail,
Þarfor*e* so sal bifal of þe
Als did of þe pine-appel tre."
"Sertes, dame," said þe Emp*er*our*e*,
"Þat war a fowl misauenture;
Bot sertes it sal noght swa,
Whils I haue might to ride *and* ga. [29 b]
And, dame, I hete þe sekerly,
He sal be ded tomorn arly."
And þusgat passed ouer þat nyght.
Þe first tale þus endes right.

Here Bygins þe Secund Pr*o*ces.

Þe Emp*er*owr*e* rase on þe morn,
And gert feche his son him biforn.
He bad bilyue þai sold him hang
On high galows *and* on strang.
Þe knightes *and* al þe menȝe
For þe childe had grete pete,
Þat he sold to ded be dight
Al with wrang *and* noght with right.
Þan come rideand Maist*er* Bausillas
Þat an of þe childes maist*er*s was.
He saw þe childe so hard bistad;
For him his hert was vnglad.
Toward þe galows þe child gan far*e*.
Þe Maist*er* went to court with car*e*.
When he come at þe palays ȝate,
He lighted *and* leuid his hors þar*e*at;
And fast he hied into þe hall,

694 *R* will, gud counsaile. — 695 *R* þarfor, sall bi fall. — 696 *R* pyne appel tre. — 698 *R* foule mysauentoure. — 699 *R* sall, *MS. om.* be. — 700 *R* myght, ryde. — 701 *R* sykerly. — 702 *R* sall, arely. — 703 *R* þusgate. — 704 *R* fyrst, ryght. — *Heading R* bygyns, process. — 705 *R* emp*er*our rays. — 707 *R* suld. — 708 *R* hegh. — 709 *R* knyghtes, all, meneyhe. — 710 *R* child, gret. — 711 *R* suld, dyght. — 712 *R* All, ryght. — 713 *R* rydeand, Bansillas. — 714 *R* ane. — 715 *R* child. — 719 *R* yhate. — 720 *R* lyghted, leued, þare ate. — 721 *R* hyed.

Bifore þe Emperoure *and* þe knightes all.
He hailsed þe Emperoure sone sertayn,
And greuosly he loked ogayne.
He said: "God gif þe euil fyne
For þe techeing of son myne."
"Syr," said Maister Bausillas,
"Whi er ȝe greued *and* for what case?
Ȝe war won to be meke *and* milde,
And now with wrang will sla þi childe."
Þan answerd þe Emperowre:
"Þou sal be hanged, loseniowre;
Mi son vnto ȝow I bitoke
For to lere hym on þe boke;
Ȝe haue him teched on wrang manere;
And þat ȝe sal aby ful dere.
Ȝe haue reft my son his speche;
Þe deuil of hel I ȝow biteche!
And he wald haue forlayn my wif;
Þarfore sal na man saue his lyfe;
And to ded sal ȝe al be done,
Þat better sold haue teched my son."
"Sir," said Maister Bausillas,
"Þat war grete wrang, to safe ȝoure grace.
Al if þi son had wrethed þi wife, [29 c]
Wald þou þarfore lose his lyfe?"
He said: "I fand my wife al rent,
Hir hare *and* hir face fowly shent;
And whoso es funden hand-haueing,
It es no nede of witnesing."
Þe maister said: "Sir, no man sale

722 *R* Bifor, Emperour, knyghtes. — 723 *R* Emperour. — 725 *R* gyf, euell. — 726 *R* techyng. — 727 *R* Sir, Bansillas. — 728 *R* yhe. — 729 *R* Yhe, myld. — 730 *R* child. — 731 *R* Emperoure. — 732 *R* sall, losenioure. — 733 *R* yhow, betoke. — 734 *R* him, buke. — 735 *R* Yhe. — 736 *R* yhe sall, full. — 737 *R* Yhe. — 738 *R* deuell, hell, yhow be teche. — 739 *R* forlayne, wyfe. — 740 *R* þarfor sall no. — 741 *R* sall yhe all bi. — 742 *R* suld, sone. — 743 *R* Bansillas. — 744 *R* gret, saue yhour. — 745 *R* All, wyfe. — 746 *R* þarfor. — 747 *R* all. — 748 *R* foully schent. — 749 *R* fonden hand haueyng. — 750 *R* witnesyng.

Sadly trow a stepmoders tale;
For þair*e* bolt es ful sone shot,
Titter to ill þan til gude note.
If þou for hir þi son so slase,
On þe mu*n* bifall swilk a case
Als did vntil a gentil knight
For his grehund þat was wight."
Þe Emp*e*rowre þat tale gan frayn,
And þe maist*er* sayd ogayn:
"Sir, whils þat I tel my tale
Ȝowr*e* son might suffer mekil bale;
Þan war my trauail al forlorn.
Þarfor*e* do bring him vs biforn
And respite him for mi saying,
And ȝe sal her*e* a wonder thing."
Þe Emp*e*roure said: "Respite I hi*m* grant."
And hastily went a sergant,
And broght þe child into þe hall
Bifor*e* his fader *and* þe knightes all.
He lowted his fader *and* þam ilkane,
Bot wordes wald he speke nane.
Þe Emp*e*roure said: "Maist*er* Bawsillas,
Tel now forth þi ferly case."

[Story II. Canis.]

Þe Secund Tale, of Maist*er* Bausillas.

He said: "Sir, in þis same cete,
On a day of þe Trinite,
Was ordand to be a bowrdice
Of nobil knightes of mekil prise.
In a medow þai made þair*e* play.

753 *R* þair, full, schote. — 754 *R* till gud. — 755 *R* þi son for hir. — 756 *R* mon fall. — 757 *R* vntyll, gentell knyght. — 758 *R*, *A*, *E* Of *instead of* For. — 759 *R* Emp*e*rour, frayne. — 760 *R* said ogayne. — 761 *R* tell. — 762 *R* Yhou*r*, myght, mykell. — 763 *R* all for lorne. — 764 *R* þarfor, bryng, bi forne. — 765 *R* respyte, my. — 766 *R* yhe sall. — 767 *R* Emp*e*rour, respyte, gr*a*unt. — 768 *R* sergeaunt. — 769 *R* vn to. — 770 *R* Bi for, knyghtes. — 773 *R* Emp*e*rour, Bansillas. — 774 *R* Tell, furth. — *Heading R* Bansillas. — 777 *R* ordaynd, bourdyse. — 778 *R* noble knyghtes, mykell pryse. — 779 *R* mydow, þair.

And þus bifel on þat same day,
Þe knight þat I of tel þis stownde,
Had at hame a faire grehownde.
Biside þe medow was his manere,
Al vmclosed with a reuere.
Of ald werk was ilka wall,
Ful of creuices *and* holes ouer all.
Þe knight had wed a faire lady;
A faire childe sho haued him by.
Þare war thre norices it to ȝeme;
An gaf at sowke, als it wald seme; [29 d]
Þe toþer wasshes it *and* bathes,
Makes þe bed, *and* dons þe clathes;
Þe thrid wasshes þe shetes oft,
And rokkes it on slepe soft.
"Þis grehund þat I are of talde
Was wonder wight *and* þarto balde;
And þarto was he so wele taght,
Þe knight wald gif him for none aght.
Þe knight was armed in nobil wede,
And sone lepe vp on his stede
With sheld on sholder *and* shaft in hand
To iust with knightes of þe land.
Sone he come into þe feld.
Þe lady lay euer *and* byhelde,
Vp in þe kastell on a vice,
Whare sho might se þe faire bourdice.
Þe norices said þat þai wald ga
For to se þe gamyn alswa;
And al thre þai went out of þe hall

780 *R* bi fell. — 781 *R* knyght, tell, stounde. — 782 *R* fair grehounde. — 783 *R* Bisyde, mydow. — 784 *R* All, ryuere. — 786 *R* ffull, creuyces. — 787 *R* knyght, fair. — 788 *R* fair child scho. — 789 *R* þar, tre norysses, yheme. — 790 *R* Ane, souke. — 791 *R* þe [*or* þat] *obliterated*, other wesches. — 793 *R* thred wesches. — 795 *R* grehound, tald. — 796 *R* þare to bald. — 797 *R* þare to. — 798 *R* knyght, gyf. — 799 *R* knyght, noble. — 801 *R* scheld, schulder, schaft. — 802 *R* knyghtes. — 803 *R* felde. — 804 *R* bi helde. — 805 *R* castell, vyce. — 806 *R* scho myght, fair bourdyse. — 807 *R* noryces. — 808 *R* gamen all swa. — 809 *R* all tre, *MS.* iii *above line, perhaps in later hand.*

And set þe credil vnder a wall.
Þe childe þar*ein* slepand it lay.
Al thre þai went to se þe play
At a pr*eue* place bisyde.
And in þat time þus gan bitide:
"A nedder was norist in þe wall,
And herd þe noys of riding all.
He loked out to se þat wonder,
And saw þe childe stand him vnder.
Vnto þe erth he went onane;
Þe childe he hopid to haue slane.
Þe grehund wanders þar*e*obout,
And sese how þe nedder crepis out;
And sone þan gan he him asail,
And toke him ful tite bi þe tayl.
And sone þe nedder bate him sar*e*,
Þat he durst hald him na mar*e*.
Out of his mowth when he was gane,
Vnto þe credel he crepis onane;
He fanded fast þe childe to styng.
Þe grehund ogayn to him gan flyng;
And sone he hentes [him] by þe bak,
And al obout his eres gan shak.
Bitwix þe nedder *and* þe grehownd
Þe credil welt*er*ed on þe grownd
Vp so down with þair*e* fyghting,
So þat þe childe lay grouelyng.
Þe four*e* stulpes held vp þe childe, [30 a]
Þat he was nowþer hurt ne filde.
Þe nedder bate þe grehund sare,

810 *R* sett, credell. — 811 *R* child. — 812 *R* All tre. — 813 *R* be syde. — 814 *R* tyme, be tyde. — 815 *R* noryst. — 816 *R* rydeyng. — 818 *R* child. — 820 *R* child, hoped. — 821 *R* grehound wandres. — 822 *R* crepes. — 823 *R* assayle. — 824 *R* full tyte be, tayle. — 826 *R* no. — 827 *R* mouthe. — 828 *R* credell, crepes. — 829 *R* fandes, child. — 830 *R* grehound. — 831 *MS. om.* him, *R* bi. — 832 *R* all o bout, schak. — 833 *R* grehound. — 834 *R* credell welt*er*d, ground. — 835 *R* Vp sa doune, þair fyghtyng. — 836 *R* child. — 837 *R* four stolpes, child. — 838 *R* nouther, fyld. — 839 *R* grehound.

Buth bak *and* side *and* eueraywhar*e*.
Þe grehund bledes, þe nedder alswa;
Grete batail was bitwix þam twa.
"At þe last þe grehund þe neder slogh,
And al to peces he hym drogh.
By þai had done, withouten dout,
Al was blody þam obout.
When þe bourdice was broght til ende,
Þe knightes wald no lenger lende,
Bot ilka man his hernayse hent,
And hastily hame er þai went.
Þe norices went to hall in hy;
And ful sone þai war sary:
Þe credel with þe childe þai fand;
Turned on þe stulpes þai saw it stand.
Þai wend þe childe war*e* ded for ay,
Þarfor*e* þai luked noght how it lay;
Al obout þar*e* saw þai blode.
Þai had slike wa þai wex nere wode;
Grete sorow had þai in þair*e* hert.
Þe grehund cried, so euyl hi*m* smert;
Þai wend he had bene wode *and* wilde,
And in his wodnes slane þe childe.
Þe lady oft in swown gan fall
Euin omang þam in þe hall.
'Allas,' sho said, 'þat I was born!
Es my fair*e* childe now fr*a* me lorn?'
Þe knight hame come in þat tyde,
And his men on ilka side;
He sese þam wepe *and* sorow make,
Ilkane for þe childes sake;

840 *R* Both, syde. — 841 *R* grehound, all swa. — 842 *R* Gret. — 843 *R* grehound, nedder. — 844 *R* all, him. — 845 *R* Be. — 846 *R* All. — 847 *R* bourdyse, till. — 848 *R* knyghtes, langer. — 849 *R* hernays. — 851 *R* noryces. — 852 *R* full. — 853 *R* credell, child. — 855 *R* child war. — 856 *R* þarfor. — 857 *R* All. — 858 *R* slyke. — 859 *R* Gret, þair. — 860 *R* grehound cryed, euell. — 861 *R* wyld. — 862 *R* wodenes, child. — 863 *R* swoun. — 864 *R* Euen. — 865 *R* scho sayd. — 866 *R* fair child. — 867 *R* knyght. — 868 *R* syde.

Þe knight þam asked what þa*m* was,
And son þai tald him al þe cas.
"Þe lady said: 'Sir, þi grehunde
Has etin our*e* childe on þis grownde.
Bot if þou reue him sone his life,
Miself I sal sla with my knyfe.'
Þe knight went withowten let;
His fayr*e* grehund sone him met;
He ran obout both her*e* *and* þare,
And berked fast, so felde he sar*e*;
Of rinyng might he haue no rest:
Þe nedder had venu*m* on him kest;
He fawned his lord fast with his tail.
And þe knyght, for he wald noght fayl, [30 b]
With his swerd on þe rig he hittes,
And sone in sonder he him slittes.
"Þe grehund es ded in þat place.
Þe knight vnto þe credil gase;
Ay lay þe childe fast slepeand,
And þe wemen sar*e* wepeand.
Þe knyght findes þe nedder ded,
In peces casten in þat stede;
Þe credil was blody *and* þe grund
Of þe nedder *and* þe grehund.
Þe credel es turned, þe child es quik;
Þar*e*of haue þai grete ferlik.
He sese þe hund þe nedder slogh;
Þan þe knight had sorow inogh;
Ful grete greuance to him bigan.
He said: 'Sorow cu*m* to þat man,

871 *R* knyght, þan *for* þam, þat *for* þa*m*, *MS.* hat *of* what *obliterated*. — 872 *R* sone, all, case. — 873 *R* grehounde. — 874 *R* eten our child, grounde. — 875 *R* lyfe. — 876 *R* sall. — 877 *R* knyght, w*i*th outen lett. — 878 *R* fair grehound, mett. — 880 *R* barkett, feld. — 881 *R* rynyng myght. — 883 *R* tayle. — 884 *R* fayle. — 885 *R* ryg, hyttes. — 886 *R* slyttes. — 887 *R* grehound. — 888 *R* knyght, credell. — 889 *R* child, slepand. — 890 *R* wepand. — 891 *R* fyndes, dede. — 893 *R* credell, bludy, ground. — 894 *R* grehound. — 895 *R* credell, quyk. — 896 *R* gret ferlyk. — 898 *R* knyght. — 899 *R* gret, tyll *for* to, bygan. — 900 *R* com.

And sertanly right so it sale,
Þat euer trowes any womans tale.
Allas,' he said, 'for so did I!'
Þarwith he murned *and* made grete cri.
He kald his menȝe les *and* mar*e*,
And shewed þam his sorow sar*e*,
How his childe was hale *and* sownde,
And slane was his gude grehound
For his pr*o*wes *and* his gude dede,
And also for his wiues rede.
"'A!' he said, 'sen I þe slogh,
I miself sal by þe wogh;
I sal ken oþer knightes, sanz fail,
To trow noght in þair*e* wife counsail.'
He set him down þar*e* in þat thraw,
And gert a grome his ger*e* of draw;
Al his gay ger*e* he gaf him fra,
And al barfote forth gan he ga,
Withowten leue of wife or childe.
He went into þe woddes wilde,
And to þe forest fra al men,
Þat nane sold of his sorow ken.
Þar*e* tholed he mani a sari stownde
For sorow of his gude grehownde;
And for þe kounsail of his wife
In sorow þus he led his life.
"So mai þou haue, Sir Emp*e*roure,
Sorow, *and* shame, *and* dishonour*e*,
To sla þi son ogains þe right,
Als þe grehund was with þe knyght;

901 *R* sertainly ryght. — 902 *R* wemens. — 903 *R* sayd, dyd. — 904 *R* gret cry. — 905 *R* cald, menyhe. — 906 *R* schewed. — 907 *R* child, sounde. — 908 *R* grehounde. — 909 *R* gud. — 910 *R* all so, wyves. — 912 *R* mi self sall bi. — 913 *R* sall, knyghtes, faile. — 914 *R* þair, counsaile. — 915 *R* sett, doune. — 917 *R* All. — 918 *R* all bare fote furth. — 919 *R* with outen, child. — 920 *R* wild. — 921 *R* fro all. — 922 *R* suld. — 923 *R* many, sary stounde. — 924 *R* gud grehounde. — 925 *R* counsail, wyfe. — 926 *R* lyfe. — 927 *R* may. — 928 *R* schame. — 929 *R* ogayns, ryght. — 930 *R* grehound.

For he was fel *and* ouer hastif, [30 c]
And wroght by kounsayl of his whif."
Þe Emperoure [sware]: "By Ihesu fre,
So sal noght bifal to me!
And, maister, I hete þe hardily,
Þis day sal noght my son dy."
"Sir," said Maister Bausillas,
"Trowes my kownsail in þis cas;
For al þis werld wil þe despise,
To trow þi whif *and* leue þe wise."
Þe Emperowre said: "Þat ware reson;
I sal noght by hir kownsayl done."
Þe childe ogayn to preson es sent;
Þe court departes, þe maister es went.

Here Bigins Þe Thrid Proces.

When al war parted out of þat place,
Þe Emperoure to chamber gase.
Þare he findes his lady;
Sho sobbed *and* sighed ful sarily.
"Whannow," he said, "dame, ertow wrath?"
"Ȝa, sertes," sho sayd, *and* ware grete ath.
He said: "Dame, tel me who þe greues."
Sho said: "Þat lad þat ouer lang lifes,
Þat þou calles þine owin sone.
To euil ded might he be done!
Bot if þou of him tak vengance,
Of þe sal fal swilk a chance,
He wil þe bring to swilk ending

931 *R* fell, hastyfe. — 932 *R* counsail, wyfe. — 933 *R* Emperour, *MS. om.* ware, *R* bi. — 934 *R* sall, bi fall of me. — 936 *R* sall. — 937 *R* Bansillas. — 938 *R* counsail, case. — 939 *R* all, world will, despyse. — 940 *R* wife, wyse. — 941 *MS.* roson, *R* Emperowr, war resone. — 942 *R* sall, be, cownsail. — 943 *R* child. — *Heading R* bigyns, thred process. — 945 *R* all. — 946 *R* Emperour, chaumbre. — 947 *R* fyndes. — 948 *R* Scho, syghed full saryly. — 949 *R* wrathe. — 950 *R* Yha, scho said, gret athe. — 951 *R* tell. — 952 *R* Scho, lyfes. — 953 *R* awen. — 954 *R* euell, myght. — 955 *R* vengaunce. — 956 *R* On *instead of* Of, sall fall, chaunce. — 957 *R* will, bryng, endyng.

Als þe wilde bar*e* had with clowing."
Þe Emp*er*our*e* said: "Dame, tel me mar*e*,
How it was of þe wild bar*e*."
"Sir," sho said, "gladly I will,
Bot luke ȝe tak gude tent þartill."

[Story III. Aper.]

Þe Thrid Tale Tald þe Wyfe.

"Sir, a litel her*e* by west
Was su*m*time a faire forest.
A wilde bar*e* was bred þarin
Fra a gryse til a grete swyn.
Na man dorst walk in þat forest
For ferdnes of þat wilde beste.
In middes þe forest was a playn;
Þar*e* stode a tre of hawes sertayn;
Fair*e* *and* rede *and* ripe þai war*e*.
Þeder was wont þe wilde bar*e*;
Ilka day he went þartill,
Vnder þe tre to ete his fill. [30 d]
"Bifel þus in þat somer tide,
A hird ȝemed bestes þar biside;
A beste fra him was raiked oway.
He went to seke it al a day,
And by þis tre of hawes he come.
Of þam he toke, for he had tome;
In his hode he gederd þar*e*;
And in þat cu*m*es þe wilde bar*e*.
When þe hird hi*m* saw, he was ful rad;
He might noght fle, so was he stad;

958 *R* wyld, clowyng. — 959 *R* Emp*er*our, tell. — 960 *R* wyld. — 961 *R* scho. — 962 *R* yhe, gud, þare tyll. — *Heading* *R* thred. — 963 *R* lytell, bi. — 964 *R* som tyme, fair. — 965 *R* wild, þare ine. — 966 *R* gryss tyll, gret swyne. — 967 *R* No, durst, foreste. — 968 *R* wild. — 969 *R* myddes, playne. — 970 *R* sertayne. — 971 *R* ffair, rype. — 972 *R* þider, wyld. — 973 *R* þare tyll. — 974 *R* ett, fyll. — 975 *R* Bi fell, tyde. — 976 *R* hyrd yhemed, þare bi syde. — 977 *R* fro, rayked. — 978 *R* all. — 979 *R* bi. — 982 *R* comes, wild. — 983 *R* hyrd, full. — 984 *R* myght.

Into þe tre he clymbes on high,
And þe bar*e* þan come him negh.
Hawes findes he ferly fone
Forby he was won to done;
He loked vp *and* saw þe hird;
Stil he sat *and* noght he stird.
"Þe bar*e* for tene þan whet his tuskes,
And wrot þe erth vp al in buskes;
Out of his mowth þe fame was white.
Vnto þe tre fast gan he smite;
Þe tre wagged als it wald fall;
Þan was þe hirdman ferd at all.
Bot sone he fand a medcine gode:
His hand he put tite in his hode,
And kastes down fast of þe hawes.
Þan þe bar*e* on þe grund gnawes;
And when his wambe was filled wele,
On his knese þan gan he knele.
And son p*er*cayued þe hirdman
Þat þe bar*e* to fall bygan;
He castes him down hawes inogh,
And cu*m*es hi*m*self down by a bogh.
By þe left hand he hinges par*e*,
And with þe right hand he clowes þe bar*e*.
Fast he rubed him on þe rig,
And þe bare bigins to lyg.
"Seþin he clowed him on þe wambe,
And he lay doun meke als a lambe;
He closed his yen als he wald slepe,
And þe hird þan toke gude kepe:
Preuely he drogh his knife,

985 *R* klymbes, hegh. — 987 *R* fyndes. — 988 *R* ffor bi. — 989 *R* luked, hyrd. — 990 *R* Styll, satt, styrd. — 992 *R* wrott, all. — 994 *R* smyte. — 996 *R* hyrd man. — 997 *R* medsyn gude. — 998 *R* tyte. — 999 *R* doune. — 1000 *R* ground. — 1001 *R* wamb, fyld. — 1003 *R* sone p*er*sayued, hyrd man. — 1004 *R* bi gan. — 1005 *R* kastes, doune. — 1006 *R* comes, doune bi. — 1007 *R* Bi, hynges. — 1008 *R* ryght, klowes, *R om.* hand. — 1009 *R* rubbed, ryg. — 1010 *R* bi gyns. — 1011 *R* Sithen. — 1012 *R* doune. — 1013 *R* eghen. — 1014 *R* hyrd, gud. — 1015 *R* knyfe.

And reft þe wilde bar*e* his life.
Al if he wild *and* wighter war*e*,
Þe hirdman þus has slane þe bar*e*;
He lete him ly *and* went his way.
Sir Emp*er*our*e*, by þe I say,
Þou ert þe bar*e*, þe maist*er*s þe clowes; [31 a]
With þair*e* fals tales, þat þou trowes,
Þai sal so counsail þe *and* rede
Til þai haue broght þe to þi ded."
He said: "I wate by wham þou menes,
Bot it sal noght be als þou wenes;
For sertes, dame, arly tomorow
Sal my son be ded, with sorow!"
"Sir," sho said, "þan dose þou right."
Þus þai passed ouer þat night,
And sleped till þe dai gan spring.
Þe thrid tale þus mase ending.

Here Bygyns þe *Ferth Proces*.

Þe day es cu*m*en, þe night es gane;
Þe Emp*er*our*e* rase sone onane.
Þai opind ȝates of þe palays,
And in come knightes *and* buriase.
When þai war cu*m*en into þe tour*e*,
Omang þam come þe Emp*er*owr*e*.
His turmentour*e* sone gert he call,
Bad bring his son*e* forth into hall;
He did his lordes biding biliue.
Omang þam þan was mekil striue;

1016 *R* wild, lyfe. — 1017 *R* All, wyld. — 1018 *R* hyrd man. — 1020 *R* Emp*er*our. — 1022 *R* þair. — 1023 *R* sall. — 1024 *R* Till, dede. — 1025 *R* be. — 1026 *R* sall. — 1027 *R* arely. — 1028 *R* Sall. — 1029 *R* scho, ryght. — 1030 *R* nyght. — 1031 *R* tyll, day, spryng. — 1032 *R* thred, endyng. — *Heading MS.* iiii., *R* bigyns, process. — 1033 *R* þ *of* þe *illegible*, comen, nyght. — 1034 *R* Emp*er*our rayse. — 1035 *R* opend yhates. — 1036 *R* knyghtes. — 1037 *R* comen. — 1038 *R* Emp*er*oure. — 1040 *R* bryng, furth into þe hall. — 1041 *R* dyd, bydyng bi lyue. — 1042 *R* mykell stryue.

For þe Emperoure was so boun
To sla his son ogayns resoun;
He wald spare him for nothing,
Bot gert do of al his clething,
And bad þam bete him in þat tide
Til blode brast out on ilka side.
He bad, when he was sogat bet,
Þai sold him hang on a gebet,
And þat þai sold let for nothing.
Þan led þai him forth for to hing.
Þai led him thurgh þat riche cete;
Of his pain was grete pete.
Mani men of grete renown
Folowd him out of þe toun;
And al þai made grete noys *and* cri,
And said with wrang þat he sold dy.
And right omang þam in þe prese
Come ridand Maister Anxilles,
Þat an of his Seuyn Maisters was;
For his decipil he said "Allas!"
Þe puple cried to him in fere:
"Maister, help now þi scolere."
Þe maister rides fast fra þam all,
And hies to þe Emperowres hall. [31 b]
Þare he findes þe Emperowre;
He gretes him with grete honowre.
Þe Emperoure answers with ill,
And þus he said þe mayster vntill:
"Mekil mawgre mot þou haue
For þe teching of my knaue;

1043 *R* boune. — 1044 *R* resoune. — 1046 *R* all. — 1047 *R* tyde. — 1048 *R* Till, syde. — 1049 *R* so gate bett. — 1050 *R* suld, gebett. — 1051 *R* at *instead of* þat, suld lett. — 1052 *R* furth, hyng. — 1053 *R* ryche. — 1054 *R* payn, gret. — 1055 *R* Many, gret renoune. — 1056 *R* toune. — 1057 *R* all, gret, cry. — 1058 *R* suld. — 1059 *R* ryght. — 1060 *R* rydeand. — 1061 *R* ane, seuen. — 1062 *R* disciple. — 1063 *R* pople cryed. — 1065 *R* rydes. — 1066 *R* hyes fast to þe emperours. — 1067 *R* fyndes, Emperoure.—1068 *R* gret honoure. — 1069 *R* Emperour. — 1070 *R* sayd, maister vntyll. — 1071 *R* Mykell. — 1072 *R* techyng.

Ȝe haue serued litil mede,
And so sal ȝe haue for ȝowr*e* dede."
Þe maist*er* said: "Emp*er*our*e* of prise,
Ȝe war won to be war *and* wise;
Nowþer sold ȝe bete ne ban
For þe wordes of a woman;
For wemen wil be ligh[t]ly wrath,
And cownsail comu*n*ly to skath.
Ȝe sold noght sla ȝowre son forthi,
Bot if ȝe wist he war worthi.
If ȝe him sla *and* vs al seuyn,
I pray to Ihes*u* Crist in heuyn
Þat vnto ȝow mot fal slike case
Als did to Maist*er* Ypocrase,
Þat slogh his neuow for his lar*e*."
Þe Emp*er*our*e* said: "Tel me mar*e*."
Þe maist*er* answerd wordes milde:
"Sir, *and* þou wil saue þi childe,
And gif him respite al þis day,
Þan þe soth I sal þe say
Of Ypocras *and* his neuow."
Þe Emp*er*our*e* said: "I grant hi*m* trew."
Eft*er* þe childe sone war þai boun,
To put him ogayn to presown.
Bot first þai broght him to þe towr*e*,
Bifor*e* his fader, þe Emp*er*owr*e*.
Þar*e* gederd al þe cownsail hale,
And þe maist*er* bigan hys tale.

1073 *R* Yhe, lytell. — 1074 *R* sall yhe, yho*ur*. — 1075 *R* Emp*er*our, pryse. — 1076 *R* Yhe, wyse. — 1077 *R* Nouther suld yhe. — 1079 *MS.* lighly, *R* will, lyghtly wrathe. — 1080 *R* counsail comonly, skathe. — 1081 *R* Yhe suld, yho*ur*. — 1082 *R* yhe, worthy. — 1083 *R* yhe, all seuen. — 1084 *R* heuen. — 1085 *R* yhow, fall slyke. — 1086 *R* dyd. — 1088 *R* Emp*er*our, sir tell. — 1089 *R* myld. — 1090 *R* will, child. — 1091 *R* gyf, respyte all. — 1092 *R* sall. — 1093 *R* Ypocrase. — 1094 *R* Emp*er*our, gr*a*unt. — 1095 *R* boune. — 1096 *R* ogayne, pr*e*soune. — 1097 *R* trowr. — 1098 *R* Bi for, Emp*er*oure. — 1099 *R* all, counsail. — 1100 *R* his.

[Story IV. Medicus.]

Þe Ferth Tale Sayd Mayster Anxilles.

"Syr," he said, "somtym it was
A grete clerk þat hight Ypocras.
Of sotelte might none be slike,
Ne of lechecraft was none him like.
With him was dweland his neuow
For to lere of his vertu.
Þe childe was ful sharp of wit;
Al þat he saw sone lerid he it.
Ypocrase percayued hys lare,
And thoght he wald shew him na mare;
For wele he trowed, on euyn *and* morn, [31 c]
Þat þe childe sold pas him byforn.
Þe child percayued his emes will,
And wroght al preuely *and* styll,
Vntil he kowth al þe maistri;
Ypocras was ful wrath forþi.
"In þat time bifel þis thing:
Of Hungery þe riche king
Had a son þat ful seke was,
And he sent efter Maister Ypocras,
And bad him com his son to hele,
And he sold gif him florines fele.
Ypocras thoght lath to gane;
He calles his neuow sone onane,
And bides him wend vnto þat land
To tak þe king son vnder hand:
'If þou can do him no medcine,

Heading R said maister. — 1101 *R* Sir, sayd som tyme. — 1102 *R* gret, ypocrase. — 1103 *R* myght, slyke. — 1104 *R* lyke. — 1105 *R* dwelland. — 1106 *R* vertow. — 1107 *R* child, full scharp, witt. — 1108 *R* All, lered. — 1109 *R* persayued his. — 1110 *R* schew, no. — 1111 *R* euen, morne. — 1112 *R* child suld, bi forne. — 1113 *R* chyld persayued. — 1114 *R* all. — 1115 *R* vn tyll, couth all, maistry. — 1116 Ipocrase, full. — 1117 *R* tyme be fell. — 1118 *R* ryche kyng. — 1119 *R* full. — 1120 *R om.* he (*perhaps an erasure*), ypocrase. — 1122 *R* suld gyf, florance. — 1123 *R* Ypocrase, lathe. — 1125 *R* byddes. — 1126 *R* kyng. — 1127 *R* kan, medcyne.

Þan sal I send hi*m* som of myne.'
Þai ordand þe childe a gude palfray;
On he strides *and* wendes his way.
Wen he was cu*m*en bifor*e* þe king,
Vnto his son he gan him bring;
And sone when þat he saw þe childe,
He spak vnto him wordes milde.
He tastes þe child syn *and* vayne,
And says he suffers mekil payne.
"Þan þe leche askes a glas;
An vrinal sone broght him was.
Þe child made wat*er* als þai hi*m* kend;
Þe leche loked what might hi*m* mend.
In þe wat*er* he saw, sanz fail,
Þe child was geten out of sposail.
Vnto him þan he cald þe quene,
And said: 'Madame, tel vs bitwene
Wha has getin þis child of þe;
On al manere wit bus me.'
Sho said: 'Nane oþer bot þe king.'
'Madame,' he said, 'þat es gabi*n*g;
He was neuer cu*m*en of kynges strene.'
Sho said: 'Lat al slike wordes bene,
Or sertes I sal ger bete þe so
Þat þou sal neuer ride ne go.'
"'Madame,' he said, 'so mot I the,
So may noght þi son heled be;
Þou most tel me al þe case
How þat þis childe getin was.
Sertes, dame, it most be so,
Or els þi son sal neuer go. [31 d]

1128 *R* sall. — 1129 *R* ordaind, child, gud. — 1130 *R* And on, strydes. — 1131 *R* When, comen bi for, kyng. — 1132 *R* bryng. — 1133 *R* child. — 1134 *R* myld. — 1136 *R* suffirs mikell. — 1138 *R* Ane vrynall. — 1140 *R* luked. — 1141 *R* fayle. — 1142 *R* sposaile. — 1144 *R* tell. — 1145 *R* geten, chid. — 1146 *R* all, witt. — 1147 *R* Scho, none, kyng. — 1148 *R* gabyng. — 1149 *R* comen. — 1150 *R* Scho, all swilk. — 1151 *R* sall, *MS.* þe *above line* (*pale, perhaps a later hand*). — 1152 *R* sall, ryde. — 1155 *R* tell, all. — 1156 *R* child geten wase. — 1158 *R* sall.

I mai do þi childe na bote
Bot if þou tel me crop *and* rote.'
"Þe quene said: 'Sen it most be so,
Þou most tel it til na mo;
For *and* my kounsail war vndone,
Sertes I mund be shent ful sone.'
'Dame, by ded þat I sal degh,
I sal neuer mor*e* þe wregh.'
'Sir,' sho said, 'so it bifell,
Þis es þe twe[l]ft ȝere in Auerell,
Þe Eril of Nauern hider gan ride,
With mani knightes *and* mekil pride,
With my lord him for to play;
And her*e* he dwelled moni a day.
And sone bigan I him to loue
Mor*e* þan ani þe erth oboue;
For grete luf *and* for gude drewri,
I let þe Erl so lig me by.
Þusgat was þis ilk child getin;
Bot I prai þe þat no man weten.'
"'Nai, dame,' he said, 'bot wiltou her*e*?
For þe child was geten on þis manere,
To medcin bus him drink *and* eté
Cont*ra*riouse drink, co*n*trarius mete;
Him bihoues on þis wise do:
Ete beres flesș *and* drink þe bro.'
Þai toke a ber*e* þar*e* in þe town,
And sethed it in a kalderowne.
Þai gaf þe childe þar*e*of to ete,
Ilk day omang his oþer mete.

1159 *R* may, child no. — 1160 *R* tell, cropp. — 1162 *R* tell, to no. — 1163 *R* counsail. — 1164 *R* mond, schent full. — 1165 *R* bi þe ded, sall. — 1166 *R* sall. — 1167 *R* scho. — 1168 *MS.* tweft, *R* yhere. — 1169 *R* Erell, hyd*er*, ryde. — 1170 *R* many knyghtes, mykell pryde. — 1172 *R* many. — 1174 *R* any. — 1175 *R* gret, gud drewry. — 1176 *R* lete, Erell, lyg. — 1177 *R* þusgate, geten. — 1178 *R* p*ra*y, wyten. — 1179 *R* Nay, sayd, will þou. — 1181 *R* medcyn, drynk. — 1182 *R* Contrarius drynk. — 1184 *R* Ette, flessch, drynk. — 1185 *R* toune. — 1186 *R* kalderoune. — 1187 *R* child.

Þe bro he drank also with wyne,
And sone amended bi þis medcine.
When he was warist faire *and* wele,
Þe king gaf him mani faire iuel
Vnto þe leche, *and* siluer *and* golde
Als mekil als he tak wolde.
"Hame ogayn he went ful sone
And tald his mayster how he had done.
Ypocras asked if al war wele;
'Ȝa, sir,' he said, 'als haue I sele.'
He asked what was þe childes medcine;
'Beres fless,' he said, '*and* þe bro with wine.'
'Þan was he horkop,' said Ypocras.
'Sir,' said þe child, 'I trow he was.'
'O son,' he said, 'bi Goddes dome,
Þou ert waxen a wel wise grome!'
Þan Ipocras thinkes how he myght [32 a]
Sla his neuow ogains þe right.
"Son þareefter on a day
To feldes þai went þam for to play;
Vntil a gardine gan þai gane
Whare nobil herbes war many ane.
Ypocras said to his neuow:
'Here er herbes of grete vertu.'
Þe child gaf ane to Ypocras,
And he said fele better þar was;
And so he said bot to asay
How he might þe childe bitray.
Anoþer herb þe child has found,
And doun he stowpes vnto þe grownd,

1190 *R* medcyne. — 1191 *R* waryst fair. — 1192 *R* kyng, many fair iuele. — 1193 *R* both *instead of first* and, syluer, gold. — 1194 *R* mykell, wold. — 1195 *R* ogayne, full. — 1196 *R* maister. — 1197 *R* Ypocrase, all. — 1198 *R* Yha. — 1199 *R* medcyne. — 1200 *R* flessch, wyne. — 1201 *R* horcopp, ypocrase. — 1202 *R* wase. — 1203 *R* godes. — 1204 *R* well. — 1205 *R* Ypocrase thynkes. — 1206 *R* ogayns, ryght. — 1207 *R* Sone. — 1209 *R* vntyll, gardyne. — 1210 *R* noble erbes. — 1211 *R* Ypocrase. — 1212 *R* gret vertow. — 1213 *R* ypocrase. — 1214 *R om.* he, *R* þare wase. — 1215 *R* assay. — 1216 *R* myght, child. — 1217 *R* Ane other herbe, founde. — 1218 *R* doune, grounde.

Þat nobil herb vp for to tane.
Ypocras him strake i*n* þe rig-bane;
Þe childe fel down *and* might noght sta*n*d.
Þus his eme slogh him with his hand.
He beried him right sone in hy,
And said þat he died sodanly.
"Bot God, þat es of heuyn king,
Þat ou*er*sese erth *and* alkins thing,
Tok vengance on þis tresown,
And sent Ypocras þe menisowne.
Þan wist wele Maist*er* Ypocras
Þat he sold dy for þis trispase;
For al medcines þat he kowth teche,
His menyson he might noght leche,
Hi*m*seluy*n* might he mend no dele.
And, for he wald men wist þis wele,
A tome wineton forth gert he set,
And ful of wat*er* he did it ȝet;
And hastili he sent þat tide
Eft*er* his neghburs on ilka side.
He tald bifor*e* þam euerilkane
How he had his neuow slane;
'*And* sertes for I wroght þat ill,
Es þis vengance cu*m*en me till.'
In þe tun he bored holes ful fele,
And stopped ilkane with a dosele.
"Þan he enoynt þe holes obout,
And seþen he drogh þe dosels out;
And wat*er* of þe ton come nane.
Her*e*of meruayled mani ane.

1219 *R* noble erbe. — 1220 *R* Ypocrase, ryg bane. — 1221 *R* child fell doune, myght. — 1223 *R* biryed, ryght. — 1224 *R* dyed sodainly. — 1225 *R* heuen kyng. — 1226 *R* alkyns thyng. — 1227 *R* Toke, tresoune. — 1228 *R* ypocrase, menysoune. — 1229 *R* ypocrase. — 1230 *R* suld. — 1231 *R* all medcyns, couth. — 1232 *R* menysone, myght. — 1233 *R* Him seluen myght. — 1235 *R* wyne ton furth, sett. — 1236 *R* full, dyd, yhett. — 1237 *R* hastily, tyde. — 1238 *R* syde. — 1239 *R* bi for, a dele *deleted before* ane. — 1242 *R* comen, tyll. — 1243 *R* full. — 1246 *R* sythen. — 1247 *R om. And.* — 1248 *R* þar of me*r*uaild many.

'Lo,' he said, 'I can ger stem
Þe water wele, withowten wem;
'Bot I can noght, bi no resown,
Sese miself of þe menisown. [32 b]
And vnto me es cumen þis wogh
For my neuow þat I slogh;
And I had none encheson why,
Bot for he was wiser þan I.
Now es nane mai salue my sare
Bot if þat he now lifand ware.'
"Sir," said þe maister, "þus it wase
Of þe wise man Ypocras;
Þus ended he with sorow inogh,
For þat he his neuow slogh,
Þat vnto him had trispast noght.
Þe same, sir, sal to þe be wroght
If þou so smertly slas þi sone
And wate noght what he haues il done.
Þarfore, sir, do him alegance."
Þe Emperoure als sone him grantes.
Þe maister takes his leue *and* gase.
Þe firth tale þus ending mase.

Here Bigins þe *Fift* Proces.

Þe mayster hame ogayn es gane;
Þe Emperoure wendes to chameber onane.
Þe Emperice byfore he fand;
Wepid fast *and* wrang hyr hand.
Þe Emperoure said: "Dame, for þe rode,
Mak meri *and* amend þi mode,

1249 *R* kan, steme. — 1250 *R* *with* outen weme. — 1251 *R* kan, be, resoune. — 1252 *R* my self, menysoune. — 1253 *R* comen. — 1255 *R* enchesoune whi. — 1257 *R* may. — 1258 *R* lyfand. — 1260 *R* ypocrase. — 1261 *R* I noghe. — 1262 *R* sloghe. — 1264 *R* sall. — 1265 *R* sla. — 1266 *R* ill. — 1267 *R* þarfor, aleggance. — 1268 *R* Emperour al sone, grauntes. — 1270 *R* ferth, endyng. — *Heading* *R* bigyns, fyft process, *MS.* v. — 1271 *R* ogayne. — 1272 *R* Emperour, chaumber o . . . . . — 1273 *R* bi fore. — 1274 *R* Wepand, hir. — 1276 *R* mery.

And tel me wha haues done þe wrang;
I sal þe venge or euer I gang."
Sho said: "Sir, meruayl es it nane;
I se þine honor*e* es ner*e* gane;
Þe wede I se wax ouer þe corn;
Allas, þat I in werld was born!
Allas, þat I þat dai sold sene
Þat we sold dep*ar*ted bene!"
"Dame," said þe Emp*er*our*e*, "how swa?
Sal we part now son in twa?"
"Ȝa, sertes," sho said, "þat sal þou se;
For þou wil noght wirk eft*er* me,
Hastily þou bese vndone
By him þat þou cals þi son.
For his sake bath knight *and* swayn
Sal al be turned þe ogayn;
And hastly sal þai put þe downe
Out of þi realme *and* þi renowne,
And set þi son vp in þi stede;
And sertes me war leuer to be ded.
And if þou lat it sogat be, [32 c]
I prai to God it fal of þe
Als it was sene for sertayne
Of him þat with his son was slayn:
Þe son þe fader heuid of smate."
"Dame," he said, "what was he þat?"
"Sir," sho said, "if I þe tell,
Þou settes nothing bi my spell;
And sertanly þat sal þe rew."
"Dame," he said, "by der*e* Ihesu,
I sal tomorn wirk al þi will;

1277 *R* tell. — 1278 *R* sall. — 1279–80 *R om.* — 1281 *R* waxes, corne. — 1282 *R* world, borne. — 1283 *R* day suld. — 1284 *R* suld. — 1285 *R* Emp*er*our. — 1286 *R* Sall, sone. — 1287 *R* Yha, scho, sall yhe. — 1288 *R* yhe will. — 1290 *R* Bi, calles, sone. — 1291 *R* knyght, swayne. — 1292 *R* Sall all, ogayne. — 1293 *R* hastily sall, putt, doune. — 1294 *R* renoune. — 1295 *R* sett. — 1296 *R* dede. — 1297 *R* sogate. — 1298 *R* p*ray*, fall. — 1300 *R* slayne. — 1301 *R* heued. — 1302 *R* þate. — 1303 *R* scho. — 1304 *R* be. — 1305 *R* sertainly, sall. — 1306 *R* be. — 1307 *R* sall, all.

And þar*fore* tel þis tale me till,
Fully al how it byfell."
Þe Emper*ise* hir tale gan tell.

[Story V. Gaza.]

Þe Fift Tale Sayd Þe Wyfe.

Sho said: "Sir, sen þis town bigan,
Here was wonand a nobil man.
Of him was word in ilk cuntre,
For no man was so riche als he;
Emper*oure* he was of nobil fame,
And Octouian was his name.
He gert mak a ful nobil toure,
And þarin did he his tresoure.
In Rome þan was wise klerkes twa.
A liberal man was ane of þa;
Þe toþer was hard *and* fast haldand, —
Nothing wald he gif with his hand.
Þarfore þe Emper*owre* him toke
To kepe his tresore, als tels þe boke.
He keped it wele by night *and* day,
For wele he hoped it sold last ay.
"Þe large clerk wist al ful right.
And efterward, opon a night,
Vntil ane of his sons said he:
'Rise vp, felow, *and* wend with me.'
Þe child said: 'Sir, at ȝowre will.'
Forth went þai preuely *and* still.
Þai toke with þam bath hak *and* spade;
Vnder þe erth a hole þai made

1308 *R* tell, tyll. — 1309 *R* all, bi fell. — 1310 *R* Emperice. — *Heading R* fyft, said. — 1311 *R* Scho, toune. — 1312 *R* noble. — 1313 *R* contre. — 1314 *R* ryche. — 1315 *R* Emperour, noble. — 1316 *R* Octouyane. — 1317 *R* full noble. — 1318 *R* þare in dyd. — 1319 *R* wyse clerkes. — 1320 *R* lyberall. — 1322 *R* wold, gyf, *MS.* his *above line*. — 1323 *R* þarfor, emperour. — 1324 *R* telles, buke. — 1325 *R* bi nyght. — 1326 *R* suld. — 1327 *R* all full ryght. — 1328 *R* nyght. — 1329 *R* vn tyll. — 1330 *R* Ryse. — 1331 *R* yhour. — 1332 *R* styll. — 1333 *R* both. — 1334 *R* vndor.

Right into þat nobil towr*e*.
Þe fader went in to feche tresour*e*;
He findes a bag ful of mone;
In bath his handes þat hentes he,
And til þe hole sone he it gat.
His son keped it right þarat.
Þan þe fader come forth ogayne,
And dited þe hole euyn *and* playn. [32 d]
Hame with þe tresor*e* hied þai fast,
And made meri wils it last.
"Sone eft*er* þe kaytef senatour*e*
Gase to loke his lord tresour*e*.
Þe hole he findes stoped with a stane;
Þe mekil bag oway was tane.
His wa he wald tel to na man;
Bot in his hert he thinkes þan
Þat he þat þe hole so left
Ogain þeder wald cu*m* eft;
And þan he thoght þam for to swike.
Þar*e* gert he mak a ful depe dike,
Vnder þe wall, þat was so thik;
And filled it ful of ter *and* pik,
Þat if þe thef come þeder ogain,
In þe dike he sold be slayne.
And efter þat ilk day arly
Went he to þe tresory,
To loke if þat his gest war cu*m*en
Þat þe tresor*e* þeþin had nomen.
"Al had þai spended sone sertayn;
Þe fader *and* þe son wendes ogayn.

1335 *R* Ryght, noble toure. — 1336 *R* fech. — 1337 *R* fyndes, full. — 1339 *R* till, gatt. — 1340 *R* þare att. — 1341 *R* furth. — 1342 *R* dytted, euen, playne. — 1343 *R* hyed. — 1344 *R* mery whils. — 1345 *R* kaytyf. — 1346 *R* luke. — 1347 *R* fyndes stopped. — 1348 *R* mykell. — 1349 *R* tell, no. — 1352 *R* Ogayn þider, com. — 1353 *R* swyke. — 1354 *R* make, full, dyke. — 1355 *R* thyk. — 1356 *R* fyld, full, terr, pyk. — 1357 *R* thefe com þider o gayne. — 1358 *R* dyke, suld, slane. — 1359 *R* arely. — 1361 *R* luke, comen. — 1362 *R* þethen. — 1363 *R* All, sertayne. — 1364 *R* ogayne.

Bitwene þam toke þai out þe stane;
Þe fader crepis in sone onane,
And doun he fals in ter *and* pik, —
Wit ȝe wele, þat was ful wik.
Loud he cried *and* said "Allas!"
His son askes him how it was.
He said: 'I stand vp til þe chin
In pik, þat I mu*n* neuer out win.'
'Allas,' said þe son, 'what sal I do?'
He said: 'Tak my swerd þe vnto,
And smite my heuid fra my body.'
Þe son said: 'Nai, sir, sekerly;
Ar*e* I sold myselven sla.'
'Son,' he said, 'it most be swa,
Or els þou *and* al þi kyn
Mu*n* be shent, bath mar*e* *and* myn;
And if mi heuid be smeten oway,
Na word sal men of me say.
Þarfor*e*, son, for mi benisown,
Smite of my heuid, *and* wend to town,
And hide it in som preue pit,
So þat na man mai knaw it.'
"His fader heuid of smate he þar*e*,
And forth with him oway it bare.
Wele he thoght it for to hide, [33 a]
For shame þat eft*er* might bitide;
For if men wist, it wald be wer,
And lath him was to ber*e* it fer.
"Als he went biside a gang,
Into þe pit þe heuid he slang.

1366 *R* crepes. — 1367 *R* doune, falles, terr, pyk. — 1368 *R* Witt yhe, full. — 1369 *R* cryed. — 1370 *R om.* son. — 1371 *R* to, chyn. — 1372 *R* pyk, mon, wyn. — 1373 *R* sall. — 1375 *R* smyte, heued fro. — 1376 *R* nay, sikerly. — 1377 *R* suld. — 1379 *R* all. — 1380 *R* Mon, schent both more, myne. — 1381 *R* my heued, smyten. — 1382 *R* sall. — 1383 *R* þarfor, benysoune. — 1384 *R* Smyte, heued, toune. — 1385 *R* hyde, pytt. — 1386 *R* no, may, itt. — 1387 *R* heued. — 1388 *R* furth. — 1389 *R* hyde. — 1390 *R* schame, myght be tyde. — 1391 *R* war. — 1393 *R* bi syde. — 1394 *R* pytt, heued.

Þan went he hame wightli *and* sone,
And tald his moder how he had done.
Þe whif weped, so was her wa;
So did his breþer *and* sister*s* alswa.
On þe morn þe senatoure
Went arly vnto þe toure;
In þe pit he findes a hedles man,
Bot knaw him for nothin[g] he can.
He kowth noght ken þan his felaw
Þat he wont ful wele to knaw.
He gert haue of þe pik bidene,
And wass þe body faire *and* clene.
He loked byfore þan *and* bihind;
Knawlageing kowth he none find.
"Þan gert he bring twa stalworth hors,
And bad þam draw þe hedeles cors;
And whoso þai saw sorow make,
He bad biliue þai sold þam take,
And at þai war to preson led,
For þai er al his awin kinred.
Þat hedles body by þe fete
Was drawen in Rome thorgh ilka strete,
Vntil þai come bifor þe dore
Whare þe ded man wond bifore;
Þare þai murned *and* made il chere,
Whif *and* childer, al in fere.
Þe seriantes toke þarto gude kepe,
Þam for to tak þat þai saw wepe.
Þe childer þan war sare adred;
'Allas,' þai said, 'now er we ded!'
"Þe son, þat wist of al þe care,
Hirt himseluen wonder sare;

1395 *R* wightly. — 1397 *R* wife, hir. — 1398 *R* syster*s*. — 1400 *R* arely. — 1401 *R* pytt, fyndes. — 1402 *MS.* no thin, *R* kan. — 1403 *R* couth. — 1404 *R* he was wont full. — 1405 *R* pyk. — 1406 *R* wasch, fair. — 1407 *R* bi fore, bi hynd. — 1408 *R* knawlegyng couth, fynd. — 1409 *R* bryng. — 1410 *R* hedles. — 1412 *R* bi lyue, suld. — 1414 *R* all, awen kynred. — 1415 *R* bi. — 1416 *R* thurgh. — 1417 *R* vn tyll, be for. — 1419 *R* ill. — 1420 *R* Wife, all. — 1421 *R* tuk, gud. — 1425 *R* all.

He smate himselven in þe cheke;
Þair*e* sorow sone so gan þai eke.
Þai tald to þam þat wald þam take,
Þat þai wepid for þaire brop*er* sake.
Þai shewed þe wonde of þair*e* brop*er*,
And said þai wepid for nane op*er*.
Þe seriantes saw þe wound sertain;
Þai trowed þam wele *and* turned ogain.
"Lo, sir," sho said, "her*e* may þou see
How þi son wald do with þe. [33 b]
Þe childe was his wit bireuid,
When he kest his fader heuid
Intil a gang, so ful of fen,
And wald noght in erth hide it þen,
Preueli, als he wele myght."
"Dame," he said, "þou sais ful right;
Vnkind vntil his fader he was."
"Sir, on þe mot fal swilk case
Bi þi son, — þe deuil him hang
Bot he kast þi heuid in a gang!"
"Dame," he said, "so mot I the,
It sal noght so bifall of me;
For, sertes, I hete þe hardily
Þat tomorn my son sal dy;
Þan sal he neuer swilk dedes do."
Sho said: "Sir, God gif grace þarto."

Here Bigins þe *Sext* Prolong.

At morn sone efter þe son,
Þe Emp*er*our*e* rase, als he was won;
Into þe hal þan come he down;

1428 *R* þair. — 1430 *R* weped, þair. — 1431 *R* schewed, wound, þare. — 1432 *R* sayd. — 1433 *R* sertaine. — 1434 *R* ogayne. — 1435 *R* scho. — 1437 *R* child, witt bi reued. — 1438 *R* heued. — 1439 *R* Intyll, full. — 1440 *R* hyde. — 1441 *R* Pr*e*uely. — 1442 *R* full ryght. — 1443 *R* vnkynd vn tyll, wase. — 1444 *R* fall slyke. — 1445 *R* deuell. — 1446 *R* heued. — 1448 *R* sall. — 1450 *R* sall. — 1451 *R* sall. — 1452 *R* Scho, gyf, þare to. — *Heading R* bigyns, *MS.* vi. — 1453 *R* after. — 1454 *R* Emp*er*our rayse. — 1455 *R* hall, doune.

Þar was moni balde barown.
Doun he settes him in his sete,
And biddes his son fra p*re*son fet;
And biliue þai sold be boun
To graue him quik withowten town,
So þat he sold neuer her*e* tell
Mar*e* of his son, how it bifell.
Forth þai led þe semly childe;
Ladies weped *and* maidens milde,
So had þai sorow for to se
How he was led thurgh þat cete.
Right so come Maist*er* Lentiliown,
Rideand fast vnto þe toun,
Þat lered þe child ar*e* on þe boke.
For sorow he might noght on hi*m* loke;
Bot forth he rides fast to þe hall,
Omang þe knightes *and* swiers all,
And on hi*m* fast þus gan þai cri:
"Maist*er*, kith now þi maistri,
And help þi scoler in þis nede."
Þan to þe Emp*er*our*e* he ȝede,
And doun he knele[d] opon his kne.
Þe Emp*er*our*e* wald noght on hi*m* se;
Til at þe last he said: "Traytour*e*,
God gif þe mekil misauentour*e*!"
"A, lord," he said, "whi so? allas! [33 c]
I am no traitur, saue ȝowr*e* gr*a*ce.
Ȝowr*e* gentil wordes, lord, lat me her*e*."
He said: "Þou sal aby ful der*e*;
Þou *and* al þi cumpani

1456 *R* þare, many bold baroune. — 1457 *R* Doune. — 1458 *R* bydes, fete. — 1459 *R* bi lyue, suld, boune. — 1460 *R* quyk w*ith* outen toune. — 1461 *R* suld. — 1462 *R* More. — 1463 *R* semely child. — 1464 *R* Ladyse, maydens mylde. — 1467 *R* Ryght, Lentilioune. — 1468 *R* Rydeand, toune. — 1470 *R* myght, luke. — 1471 *R* rydes. — 1472 *R* knyghtes, squyers. — 1473 *R* cry. — 1474 *R* kyth, maistry. — 1475 *R* scolere. — 1476 *R* yhede. — 1477 *R* doune, *MS.* knele. — 1478 *R* Emp*er*our. — 1479 *R* Till. — 1480 *R* gyf, mykell mysauentoure. — 1481 *R om.* he said. — 1482 *R* tr*a*ytoure, yho*ur*. — 1483 *R* Yho*ur* gentell. — 1484 *R* sall, full. — 1485 *R* all, company.

Sal be drawen *and* hanged in hy.
For I toke ȝow mi son to teche,
And ȝe haue gert him lose his speche,
And also for to force my wife;
Þarfor*e* sal he lose his life."
Þe maist*er* said: "Sir, it war wrang
Vs oþer to draw or hang;
And if þou do þi son forfar*e*,
Þou sal haue shame als mekil or mar*e*
Als he had þat his wife gert take
With enimes for hir owin ded sake."
Þe Emper*oure* said: "What was he?
Þat tale, maist*er*, þou most tel me."
"What helpis to tel, sir, in þis stede,
And þi son þat tyme war dede?
Gif hi*m* respit, I þe pray,
Whils þat I my reson say."
Þe Emper*oure* hi*m* granted respite,
And he was broght ogain ful tite.
And þan Maist*er* Lentiliowne
Blithli bigan his resown.

[Story VI. Puteus.]

Þe *Sext* Tale Sayd Maister Lentilion.

"Sir, whilu*m* was in þis cuntre
A riche man of gold and fe.
Hym wanted nothing bot a wife,
For to solace with his life.
Of neghburs childer none wald he,
Bot toke a whife in strange cuntre;

1486 *R* Sall. — 1487 *R* yhow my. — 1488 *R* yhe. — 1489 *R* all so, wyfe. — 1490 *R* þare *of* þarefor *mutilated*, sall, lyfe. — 1491 *R* þe *mutilated*. — 1492 *R* outher. — 1494 *R* sall, schame, mykell. — 1496 *R* enmyse, awen dede. — 1497 *R* Emper*o*ur. — 1498 *R* tell. — 1499 *R* helpes, tell. — 1501 *R* Gyf, respyte, say *after* þe *deleted*. — 1503 *R* Emper*o*ur, gr*a*unted respyte. — 1504 *R* ogayne full tyte. — 1505 *R* Lentilyoune. — 1506 *R* Blythely, resoune. — *Heading MS.* vi., *R* said, Lentilioune. — 1507 *R* Whilom, contre, þis *in margin*. — 1508 *R* ryche, fee. — 1509 *R* Him, wyfe. — 1510 *R* lyfe. — 1511 *R* childre. — 1512 *R* wife, str*a*unge contre.

A damisel he feched ferr;
He might haue had wele bett*er* ner*e*.
Fair*e* sho was *and* lufsom als;
Bot vnderneth ȝit was sho fals;
Sho had a leman pr*e*uely
Þat lang bifor*e* had liggen her by.
When hir husband had broght hir home,
Hir leman smertly eft*er* come.
He toke a chamber ner*e* Þat stede.
Him thurt noght car*e* Þan for his brede;
Þe wife fand him inogh plente;
With Þe husband gode ful meri made he.
And when Þe wife might Þeder wyn,
To play Þam let Þai for no sin. [33 d]
"In Þat toun was ane vsage
Þat halden was with maist*er* *and* page:
Þat whoso war tane in Þe toun
Efter curfu bel vp or down,
Seriantes sold Þam tak ful sone
And hastily in preson done;
And on Þe morn for ani thing
Bifor*e* domes-men Þai sold hi*m* bring;
Þan thorgh Þe toun men sal Þam driue.
Þe gudeman p*er*cayued of his wiue,
How Þat sho rase o nightes him fra
And tald him noght wheder sho wold ga;
Bot til hir leman went sho sone,
And come ogain when Þe plai was done.
Þe gudeman had wonder of his wife,
And ful lath him was to strife;

1513 *R* damysell. — 1514 *R* myght, nerr. — 1515 *R* scho. — 1516 *R* yhit, scho. — 1517 *R* Scho, le*m*man. — 1518 *R* lyggen hir. — 1520 *R* le*m*man. — 1521 *R* chumbre. — 1523 *R* wyfe, I noghe. — 1524 *R* gud full mery. — 1525 *R* myght Þider. — 1526 *MS.* let *obliterated except for part of* l, *R* lett, syn. — 1527 *R* toune, *MS.* w.. .ne. — 1529 *MS.* w.. ...e, *R* toune. — 1530 *R* After curfew, *MS.* be. .p, *R* bell, doune. — 1531 *R* suld, full. — 1533 *R* any. — 1534 *R* Bi for, suld, bryng. — 1535 *R* thurgh, toune, sall, dryue. — 1536 *R* gud man, p*er*sayued, wyue. — 1537 *R* scho rayse o nyghtes. — 1538 *MS.* whedes, *R* whider scho wald. — 1539 *R* tyll, le*m*man, scho. — 1540 *R* ogayne, play. — 1541 *R* gud man, wyfe. — 1542 *R* full, stryfe.

Wele he thoght þar was su*m* gile,
Bot ȝit he wold habide a while.
"Opon a night þarefter sone
To bed þai went, als þai war won.
Vntil his whif he turned his bak,
And still he lay *and* nothing spak.
When sho hopid he war on slepe,
Þe whif out of þe bed gan crepe.
Þe gudeman wele p*er*cayued i*n* hi
How þat sho went to hir lutby.
When he wist how þe gami*n* ferd,
Þe dor*e* ful stalworthly he sperd
With lokkes *and* with barres grete,
And lete his whif stand in þe strete.
He sweres bi God, mekil of might,
Sho sold noght come þarin þ*at* night.
Þe whif at þe dor*e* þe ring gan shak;
Þe godeman at a window spak,
And said: 'Now mai þou noght sai nay,
How þou has done þis moni a day.
Now haue I tane þe hand-haueing;
Þou may deny it for nothing.
Vnto þi fer*e* ogain þou far*e*;
Þi cu*m*pani kepe I na mare.'
"Sho said: 'Sir, merci for Ih*es*u!
For right sone sal þai ring curfu.
If men me find, I mu*n* be tane;
And leuer*e* me war her*e* to be slane.'
'Nai, dame,' he said, 'so mot I the,
In þi syn sal þou taken be;

1543 *R* þare, som gyle. — 1544 *R* yhit, abyde. — 1545 *R* nyght þare eft*er*. — 1546 *R* wone. — 1547 *R* vn tyll, wife. — 1548 *R* styll. — 1549 *R* scho hoped, was. — 1550 *R* wife. — 1551 *R* gud man, p*er*sayued, hy. — 1552 *R* scho. — 1553 *R* gamen. — 1554 *R* full. — 1556 *R* wyfe. — 1557 *R* mykell, myght. — 1558 *R* Scho suld, com þare in, nyght. — 1559 *R* wife, ryng, schake. — 1560 *R* gud man, wyndow spake. — 1561 *R* may, say. — 1562 *R* many. — 1563 *R* hand haueyng. — 1565 *R* ogayn. — 1566 *R* company I kepe no. — 1567 *R* Scho, m*er*cy. — 1568 *R* ryght sone will, ryng. — 1569 *R* fynd, mon. — 1570 *R* leuer. — 1571 *R* Nay. — 1572 *R* sall.

Al þi kyn sal heren *and* sene [34 a]
What myster woman þou has bene.'
"Sho saw hir prayer helpid noght,
þan of a wile sho hir bythoght.
Sho waited hir a heui stane
And said: 'Sertes or I here be tane,
Sir, þe soth I sal þe tell:
I sal me drown right in þis well.'
'Dame, wheþer þou wil þe drown or hang,
Me think þou has lifed al to lang.'
þan preuely sho toke þe stane
And went vnto þe well onane.
'Sir,' sho said, 'vengance I call;
For in þis well now wil I fall.'
Sho lete þe stane fal in þe well,
And stirt vnder a stok ful still.
þe godeman herd noys of þe stane;
And þan he was ful wil of wane:
He wend his whif had fallen down
Into þe well, hirself to drown.
'Allas,' he said, 'mi whif es ded!'
And forth he went ful wil of rede.
He opind þe ȝates *and* went þareout,
And law into þe wel gan lowt.
"*And* whils he morned in þe gate,
þe whif wan sone in at þe ȝate.
þe dore sho sperres *and* barres fast
With barres þat ful wele wald last.
þe godeman heres þe dore sper hard,
And fast he hies him þederward.
'Whannow?' he sayd, 'wha es þare now?'

1573 *R* All, sall. — 1575 *R* Scho, helped. — 1576 *R* wyle scho, bi thoght. — 1577 *R* Scho wayted, heuy. — 1579 *R* sall. — 1580 *R* sall, drowne ryght. — 1581 *R* will, droune. — 1582 *R* lyfed all. — 1583 *R* scho. — 1585 *R* scho. — 1586 *R* will. — 1587 *R* Scho, fall. — 1588 *R* styrt, full stell. — 1589 *R* gud man. — 1590 *R* full will. — 1591 *R* wyfe, doune. — 1592 *R* droune. — 1593 *R* my wif, dede. — 1594 *R* will. — 1595 *R* opend, yhates. — 1596 *R* well, lout. — 1597 *R* murned. — 1598 *R* wife, yhate. — 1599 *R* scho. — 1600 *R* full. — 1601 *R* gud man. — 1602 *R* hyes, þiderward. — 1603 *R* said.

Þan went þe whif to a window;
Sho said: 'What dose þou now *þar*out?
Es it now time to walk obout?'
"'A, dame,' he sayd, 'for luf of þe,
For þat þou sold noght perist be!'
'Nay,' sho said, 'now am I here;
I haue no drede of þi dangere.'
'Lat me in, dame, I pray þe!'
'Nay,' sho said, 'so mot I the!'
'Ȝis, dame,' he said, 'for heuyn kyng,
For alsone wil men curfu ring.'
'Ȝa,' sho said, 'þat es wele done,
Þe wakemen sal þe tak ful sone,
And se þat þou has bene lichowre
And cumes hame efter curfoure.
Þe war fayrer hald with þi spouse
Þan spend oure gude at þe hore-hows.' [34 b]
"Þan come þe wakemen þar biside
And herd þam twa togeder chide.
Curfu bel was rungen þan,
Þarfore tane was þe gudeman.
Þai had grete ferly it so ferd,
For euil of him neuere are þai herd.
Þarfore þai prayed þe woman þare
To lat him in *and* speke na mare.
Þan said þe whife maliciows:
'He comes now fra þe hore-hows;
Þus has he oft-sipes serued me,
And þarfore may we neuer the.
Ful lang haue I hid his shame;
Now sal himselues bere þe blame.'

1604 *R* wyfe, wyndow. — 1605 *R* Scho. — 1606 *R* tyme. — 1607 *R* said. — 1608 *R* suld, peryst. — 1609 *R* scho. — 1610 *R* dred, daungere. — 1612 *R* scho. — 1613 *R* Yhis, heuen. — 1614 *R* will, ryng. — 1615 *R* Yha scho. — 1616 *R* sall, full. — 1617 *R* lychoure. — 1618 *R* comes. — 1619 *R* fairer. — 1620 *R* our gud, hore howse. — 1621 *MS.* wake man, *R* þare bysyde. — 1622 *R* to gyder chyde. — 1623 *R* Curfew bell, rongen. — 1624 *R* þarfor, gud man. — 1625 *R* gret. — 1626 *R* euell, neuer. — 1628 *R* spek no. — 1629 *R* wife maliciouse. — 1630 *R* howre howse. — 1631 *R* oft sythes. — 1632 *R* þarfor. — 1633 *R* ffull, hir schame. — 1634 *R* sall him seluen.

"Þan vnto presown put he was.
Þe whife at hame had hir solas;
For sone hir leman come hir till,
And þai had mete *and* drink at will.
At morn sone was þe gudeman fet
Bifor þe domes-men þat war set;
Thurgh þe toun þan was he led,
Fowl desspoyled *and* al uncled.
Sepin lathly haue þai led him hame.
Þat whif was worthi for to blame
Þat lete þam so hir husband lede
Anly for hir awin mysdede;
Þis woman kouth of gile sumdele."
"Ȝa, sertes," said þe Emp*er*our*e*, "ful wele;
Sho was wele wer þan ani hownd."
Þe maist*er* said: "Swik fele er found.
And, sir, be ȝe noght euil payd,
Ȝowr*e* awin es wer, war sho asaid.
And if þat þou, thurgh hir euil rede,
Gers þi son be done to ded,
Swilk shame mot þou haue i*n* þi liue
Als had þis gudeman for his wiue."
Þe Emp*er*our*e* sayd: "Sir, for þi tale,
Þis dai mi son sal haue no bale."
Þe child was done into presoun,
And þe maister went out of þe toun.
Vnto his felows he tald þe case,
How his decipil helpid was.

1635 *R* pr*e*sone putt. — 1636 *R* wife, solace. — 1637 *R* le*m*man, tyll. — 1638 *R* drynk. — 1639 *R* Att, gud man fett. — 1640 *R* sett. — 1641 *R* toune. — 1642 *R* ffoule despoyled, all. — 1643 *R* Sithen lathely. — 1644 *R* wife. — 1646 *R* Anely, awen. — 1647 *R* couth, gyle som dele. — 1648 *R* Yha, Emp*er*our full. — 1649 *R* Scho, any hounde. — 1650 *R* swilk, founde. — 1651 *R* yhe, euell payde. — 1652 *R* Yho*ur* awen, war war scho asayde. — 1653 *R* euell. — 1654 *R* Ger, dede. — 1655 *R* schame, lyue. — 1656 *R* gud man, wyue. — 1657 *R* Emp*er*our said. — 1658 *R* day my, sall. — 1659 *R* pr*e*soune. — 1660 *R* toune. — 1661 *R* felaws, þis. — 1662 *R* disciple helped wase.

Here Bigyns þe *Seuind* Prolong.

þe knightes voided out of þe towr*e*;
To chamber went þe Emp*er*our*e*.
He findes his whif þar*e* makand sorow; [34 c]
Sho sais sho sal noght bide tomor[o]w.
"Dame," he sayd, "whi sais þou so?"
Sho said: "I ne mai none o*þer* do;
For leuer me war oway be gane
þan se þi landes fra þe tane.
þi maisters to shame sal þe bring
With argumentes *and* with lesing.
Wele it semes for to be swa
þat many sal speke of vs twa
Als did anes of a riche king
And a steward *and* a lady ȝing."
"How bifel þat, dame, tel me,
Als þou wil þat I luf þe."
Sho said: "My telli*n*g es noght worth,
For my reson may noght forth.
If I sai neuer so sothfastly,
I se þou ȝettes nothing þarby;
And þarfor*e* wil I hald me still,
What shame so þai will do þe till."
He said: "Dame, tel me þi resown,
And sertanly I sal be boun
To do þi lyking al bidene."
þe Emp*er*ice said: "Sir, now be sene."

Heading MS., *R* vii. — 1663 *R* knyghtes voyded, toure. — 1664 *R* chaumbre. — 1665 *R* fyndes, wyfe. — 1666 *R* Scho says scho sall, byde, *MS.* tomorw. — 1667 *R* said, says. — 1668 *R* Scho, may. — 1670 *R* fro. — 1671 *R* schame sall, bryng. — 1672 *R* lesyng. — 1674 *R* sall. — 1675 *R* rych kyng. — 1676 *R* yhing. — 1677 *R* bi fell, tell. — 1678 *R* will. — 1679 *R* Scho, tellyng. — 1681 *R* say. — 1682 *R* þare by. — 1683 *R* þarfor will, styll. — 1684 *R* schame, tyll. — 1685 *R* tell, resoune, *MS.* reswon. — 1686 *R* sertainly, sall, boune. — 1687 *R* lykyng all be dene.

[Story VII. Senescalcus.]

þe *Seuind* Tale Sayd þe Wife.

"Syr," sho said, "þis ender ȝer*e*
Was a king of grete power*e*;
Bath Poyle *and* Calaber land
Was halely bowand to his hand.
But in luf had he no delite;
He vsed no wemen brown ne quite;
Til at þe last þe riche king
On his members had bolny*ng*,
Þat þe skin might noght ou*er* it reche;
And sone he sent to seke a leche.
And when he come, without lett*ing*
Was he broght bifor þe kyng.
He gert þe king sone make vrine,
To loke what might be his medcine;
Þat þe king might lif wele saw he þar*e*.
A plaster he layd vnto þe sar*e*;
He made him medcines moni *and* ser*e*,
Vntil þe king was hale *and* fer*e*.
þe leche said: 'Sir, for þi bote
On al maner nedes þou mote
Have wemen to play with o night;
Þan sal ȝe sone be helid right.' [34 d]
þe king said: 'Right so I sall';
And sone his steward gert he call.
"þe steward said: 'Sir, what wil ȝe?'
'A leman,' he said, 'feche þou me,
Þat I mai þis night with hir play
And mak me mirth al þat I may.'

Heading MS., *R* vii., *R* said, wyfe. — 1689 *R* Sir scho, yhere. — 1690 *R* kyng, gret. — 1691 *R* Both. — 1692 *R* tyll. — 1693 *R* delyte. — 1694 *R* we*m*man browne, white. — 1695 *R* Till, rych kyng. — 1696 *R* membirs. — 1697 *R* skyn myght. — 1699 *R* w*ith* outen lettyng. — 1701 *R* kyng, vryne. — 1702 *R* luke, myght, medcyne. — 1703 *R* kyng myght lyf. — 1704 *R* laid. — 1705 *R* medcyns many. — 1706 *R* vn tyll, kyng. — 1708 *R* man*er*e. — 1709 *R* we*m*men, o nyght. — 1710 *R* sall yhe, heled ryght. — 1711 *R* kyng. — 1713 *R* will yhe. — 1714 *R* le*m*man. — 1715 *R* may, nyght. — 1716 *R* myrth all.

'Sir,' said þe steward, 'bi Saint Iohn,
In þis cuntre knaw I none
Þat wald be with ȝow in bed;
For ȝowr*e* word so wide es spred.'
Þe king said: 'Hete hir hardily
Ten pownd of gold to lig me by.'
'Sir,' said þe steward, 'it sal be done.'
Hame he hied him þan ful sone,
And fol oft thinkes þe steward þan:
'I wald I war a fair*e* woman,
So þat I might win þis golde,
And do þarwith what I wolde.'
Þe steward was so couaitus,
He said: 'Þe gold sal go with vs.'
"Vntil his wife he went onane
And said: 'Þou most an erand gane.'
'Gladly,' sho said, 'sir; telles me wheder.'
'Þe king es seke, þou most go þeder
For to play with him þis night;
Ten pound of gold he has þe hight.
Þis night þou do what he wil craue;
Þat gold, dame, þan sal we haue.'
'A, sir,' sho said, 'lattes be, fy! fy!
He is noght lufsom to lig by,
And þat wate mani woman wele;
Þat war hard winyng of catele.'
He said: 'Þou sal lig þare þis night
For þe gold þat he has hight;
For he that nothing win will,
Nedely moste he lose bi scill.
And, dame, þis gold now sal þou win,
Or I sal cache þe fro mine in.'

1718 *R* contre. — 1719 *R* yhow. — 1720 *R* yho*ur* worde, wyde. — 1721 *R* kyng. — 1722 *R* pound, lyg. — 1723 *R* sall. — 1724 *R* hyed, full. — 1725 *R* full. — 1726 *R* fair. — 1727 *R* myght wyn, gold. — 1728 *R* þare with, wold. — 1729 *R* couetus. — 1730 *R* suld ga. — 1731 *R* Vn till. — 1732 *R* ane. — 1733 *R* scho, whider. — 1734 *R* kyng, þider. — 1735 *R* nyght. — 1737 *R* nyght, will. — 1738 *R* sall. — 1739 *R* scho. — 1740 *R* lyg. — 1741 *R* many wemen. — 1742 *R* wynyng. — 1743 *R* sall lyg, nyght. — 1746 *R* most, skyll. — 1747 *R* sall, wyn. — 1748 *R* sall, myne.

"Sho said: 'Sen I mot nedes þartill,
God wote at it es noght my will.'
Þe steward wald noght dwel ful lang;
He gert his whif forth with him gang,
And hastily he has hir led
Right before þe kinges bed.
He did out torches al bidene,
For no man sold his whif sene;
And þan he gert his owin whife [35 a]
Go to þe kinges bed with strif.
Þan till his owin bed he went.
Þe king þe lady in armes hent;
Of hir was he right wele paid,
And at his will with hir he plaid.
"Þe steward nothing slepe might;
He sighed *and* sorowd al þat night.
Sone on þe morn, when it was day,
To þe kinges chamber he toke þe wai.
Þe kyng lay ful wele *and* warm,
Slepeand in þe ladies arm.
Þe steward had ful mekil wa;
Vp *and* doun fast gan he ga,
And sighed euer with mekil sorow
Vntil it was nere myd-morow.
Þe king sleped ful wele ay;
Þe steward thoght ful lang þai lay.
'Allas!' he said, 'I was to blame
To do myself so mekil schame.
Better es to waken þe king
And preueli my whif hame bring.'

1749 *R* Scho, most, þar tyll. — 1750 *R* þat. — 1751 *R* dwell. — 1752 *R* wife. — 1754 *R* bi for, kynges. — 1755 *R* all. — 1756 *R* suld, wife. — 1757 *R* awen wyfe. — 1758 *R* kynges, stryfe. — 1759 *R* till, awen. — 1760 *R* kyng. — 1761 *R* ryght, payd. — 1762 *R* playd. — 1763 *R* myght. — 1764 *R* syghed, sorowed all, nyght. — 1766 *R* kynges chaumbre, way, *MS.* chanber. — 1767 *R* full, warme. — 1768 *R* Slepand, ladyes arme. — 1769 *R* full mykell. — 1770 R doune. — 1771 *R* syghed, mykell. — 1772 *R* vn tyll. — 1773 *R* kyng, full. — 1774 *R* full. — 1776 *R* mykell. — 1777 *R* kyng. — 1778 *R* preuely, wife, bryng.

He opind þe chamber dor bilyue
Whare þe king lay with his wyue;
'Wake, sir,' he said, 'it es forth dais;
And lattes þe lady wend hir waies.'
"'Nai,' said þe king, 'by Saint Dinise,
Ȝit ne think I noght to rise;
First, in faith, I sal asay
With þis lady anes to play.'
'Nai, sir,' he sayd, 'for, sertanly,
Þat es my whif þat ligges þe by.'
'What!' said þe king, 'es þis þi whif?'
Þe steward said: 'Ȝa, bi mi life!'
'Fy!' said þe king, 'fitz de putayne!
Whi lete þou hir þan be forlayne?'
Þe steward said: 'Sir, for ten pownd
Of florins þat er riche *and* rownd.'
Þe king said: 'Þou wate ful wele,
I bad þe bring a damysele
And noght to bring to me þi wiue;
Out of my land þou fle bilyue!
Þou has bitraied þi whif *and* me.
And þou bide til I resin be,
I sal ger draw þi traytur cors
Thurgh þis toun with wild hors!
Out of my land I fleme þe,
And þi whif sal won with me. [35 b]
If þou habide mine vp-rising,
Þou sal be hanged, by heuyn king!'
Þusgat þe steward lost his whife,
And fled oway to saue his life;

1779 *R* opend, chaumbre dore. — 1780 *R* kyng. — 1781 *R* days. — 1782 *R* ways. — 1783 *R* Nay, kyng be, Dynyse. — 1784 *R* Yhit, ryse. — 1785 *R* ffirst, fayth, sall assay. — 1787 *R* Nay, said, sertainly. — 1788 *R* wife, lygges yhow. — 1789 *R* kyng, wife. — 1790 *R* yha, my lyfe. — 1791 *R* kyng fytz. — 1793 *R* pound. — 1794 *R* florance, ryche, round. — 1795 *R* kyng, full. — 1796 *R* bryng. — 1797 *R* bryng, wyue. — 1798 *R* be lyue. — 1799 *R* bitrayd, wif. — 1800 *R* byde tyll rysen, *omitting* I. — 1801 *R* sall. — 1802 *R* toune, wyld. — 1804 *R* wife sall. — 1805 *R* habyde my vp ryseyng. — 1806 *R* sall, bi heuen kyng. — 1807 *R* þusgate, wyfe. — 1808 *R* lyfe.

"Þus out of þe land þe steward gase.
Þe king, when þat him list, vp rase.
Þe lady, whils him liked, held he,
And gaf hir giftes, bath gold and fe;
And seþen he gaf hir with his hand
Vntil a baron of his owin land.
He wedded hir *and* was wele payd;
Þis ladi was noght euel bitrayd."
Þe Emp*er*ice said: "Sir, right swa
Mu*n* þou be flemed þi landes fra,
Or els done to doleful ded,
Thorgh þi wiked maisters rede.
Þus sal þou lose þi landes *and* me.
Bot I mai dwell in þis cuntre;
And eft*er* þe, Sir Emperowr*e*,
Mai me wed su*m* vauaceowr*e*;
For I mai lede ful esey life
If I be noght an emp*er*oure*s* whife.
Sir, þus sal þi hap be hard
Als it bitid to þe steward."
"Dame," he said, "so mot I ga,
To me sal noght bitide swa;
I sal noght trow þe maist*er*s rede,
Bot tomorn sal mi son be dede."
"Sir," sho said, "so haue I sele,
Þan wirkes þou wisely *and* wele.
Els sal he bring þe vnto bale."
Þus endes þe *seuind* tale.

1810 *R* kyng, lyst. — 1811 *R* lyked. — 1812 *R* gyftes both. — 1813 *R* sithen. — 1814 *R* vn tyll, awen. — 1816 *R* lady, euell. — 1817 *R* ryght. — 1818 *R* Mon. — 1819 *R* dolefull. — 1820 *R* Thurgh, maist*er*s wicked red. — 1821 *R* sall. — 1822 *R* may, contre. — 1823 *R* Emp*er*oure. — 1824 *R* May, som vauaceoure. — 1825 *R* may, full, lyfe. — 1826 *R* ane Emp*er*ice wyfe. — 1827 *R* sall. — 1828 *R* bi tyd. — 1830 *R* sall, be tyde. — 1831 *R* sall. — 1832 *R* sall my. — 1833 *R* scho. — 1835 *R* sall, bryng. — 1836 *MS.* vii., *R* seuend.

Here Bigins þe *Aght* Prolong.

þe morn come, als men mai here;
þe Emperowre rase with meri chere;
Vnto þe hal he makes him ȝare;
Barons *and* knightes he findes þare.
He bad his son bifore þam bring;
Sone was it done at his biding.
He bad þam wend out of þe toun
And sla him sone in þat sesown.
þai led him þare he sold be slane.
So come þare of his maisters ane—
Malquidas, forsoth, he hight;
And when he of þe childe had sight,
How he was led omang þe rowt, [35 c]
Aiþer gan til oþer lowt.
þe child þai led forth thorgh Rome,
And þe mayster vnto cowrt come.
Son on knese he haues hym set;
þe Emperoure ful fayre he gret.
þe Emperoure said: "With right resown
þou sold be drawen thurgh þe toun;
For ȝe haue made my son to nyce,
For to force myne Emperice.
þarfore fra bale sal nane him borow,
And ȝe al seuyn sal dy, with sorow!"
þe maister said þan in þat stede:

Heading *R* bigyns, *MS.*, *R* viii. — 1837 *R* may. — 1838 *R* Emperour raise, mery. — 1839 *R* hall, yhare. — 1840 *R* knyghtes, fyndes. — 1841 *R* by for, bryng. — 1842 *R* it was, bydyng. — 1843 *R* wende, toune. — 1844 *R* sesoune. — 1845 *R* suld. — 1847 *R* Malquidras, hyght. — 1848 *R* child, syght. — 1849 *R* sett *instead of* led. — 1850 *R* Ayther, tyll other lout. — 1851 *R* furth thurgh. — 1852 *R* maister, court. — 1853 *R* Sone, knes, him sett. — 1854 *R* Emperour full faire, grett. — 1855 *R* Emperour, ryght resoune. — 1856 *R* suld, toune. — 1857 *R* yhe. — 1858 *R* enforce. — 1859 *R* þarfor, sall. — 1860 *R* yhe all seuen sall.

"Sir, if þou dose þi son to dede,
Or thinkes his maister*s* sal be slane
For cownsail of a wik woman,
So mot bifal þe in þi life
Als did an aldman *and* his wife."
Þe Emp*e*rowr*e* said: "Maist*er*, if þou can,
Tel me of þat old man,
If he was with his wife bitrayd."
Þe maist*er* answerd sone *and* said:
"Eft*er* þi son, sir, most þou send,
And I sal tel þe tale till end."
Þe Emp*e*rowr*e* biddes þai saue hi*m* sale
Vntil þe maist*er* haue tald his tale.
Efter þe child þai war ful snell;
Þe mayst*er* þan his tale gan tell.

[Story VIII. Tentamina.]

Þe *Aght* Tale Said Maist*er* Malquidas.

He said: "Sïr, it was whylum
A riche man of grete wisdom;
He had wedded a nobil whife.
In mekil ioy þai led þair*e* life;
Til at þe last, sir, soth it es,
Þis gode wife toke a grete sekenes.
I can noght tel how lang sho lay;
At þe last sho died *and* went oway.
Þe gudeman was in liking sted;
Anoþer whif ful sone he wed;
And sone sho died *and* heþen ȝede.

1862 *R* do. — 1863 *R* sall. — 1864 *R* counsail, wicked womane. — 1865 *R* bi fall, lyfe. — 1866 *R* dyd ane old, wyfe. — 1867 *R* Emp*e*rour, kan. — 1868 *R* Tell, ald. — 1869 *R* war. — 1870 *R* sayd. — 1872 *R* sall tell. — 1873 *R* Emp*e*rour bydes. — 1874 *R* vn tyll. — 1875 *R* full. — 1876 *R* maist*er*. — *Heading MS.*, *R* viii., *R* Malquidras. — 1877 *R* whilom. — 1878 *R* ryche, gret. — 1879 *R* noble wife. — 1880 *R* mikell, lyfe. — 1881 *R* Till. — 1882 *R* gud, gret. — 1883 *R* kan, tell, scho. — 1884 *R* scho dyed. — 1885 *R* gud man, lykyng. — 1886 *R* wife full. — 1887 *R* scho dyed, hethen yhede.

Þan lifed he lang in wedowhede;
Into eld so gan he pas
Þat al his hare nerehand white was.
His seriantes said: 'Sir, we rede ȝow,
For ȝowre solace *and* for ȝowre prow,
Þat ȝe tak to ȝow a whife,
For certes ȝe lede an anely life. [35 d]
Sho mai ȝow solace night *and* day;
Þan mai ȝe lif with gamyn *and* play.
We rede ȝe tak sum maiden ȝing;
Þan sal ȝe lif in grete likeing.'
"A damisel he wedded þen;
Þat es þe maner of ald men;
ȝong wemen wil þai spows,
And þan be prowd *and* ful gelows.
Bot litel þai mai of preue note,
Or els noght; þat dose þam dote.
So did þis man, þe soth to say,
His whif of him had litil play;
Hir liked noght his oþer spell.
Herkens, now, how it bifell.
Sone efterward, opon a day,
Vntil þe kirk sho toke þe way;
Sho findes hir moder redy þare,
And talde hir sone of al hir care.
'Dame,' sho said, 'bi Goddes grace,
Mi husband dose me no solace.
Þarfore no better rede I can
Bot I most luf sum oþer man.'
'Doghter,' sho said, 'I sal þe tell;

1888 *R* lyfed, wydowhede. — 1890 *R* all. — 1891 *R* red yhow. — 1892 *R* yhour, yhour. — 1893 *R* yhe, yhow, wyfe. — 1894 *R* yhe, ane, lyfe. — 1895 *R* Scho may yhow, nyght. — 1896 *R* yhe lyf, gamen. — 1897 *R* red yhe, som mayden yhing. — 1898 *R* sall yhe lyf, gret lykyng. — 1899 *R* damysell. — 1901 *R* yhong, will, spowse. — 1902 *R* full gelowse. — 1903 *R* lytell, may. — 1905 *R* tyll. — 1906 *R* wife, lytell. — 1907 *R* lyked. — 1909 *R* afterward. — 1910 *R* vn tyll, kyrk scho. — 1911 *R* Scho fyndes. — 1912 *R* tald, all. — 1913 *R* scho, godes. — 1915 *R* þarfor, kan. — 1916 *R* som. — 1917 *R* scho, sall.

Ald men er oft ful fell;
Þai kan think on more quaintise
Þan ani woman can deuise.'
"On þis wise haues þe modere thoght
To mend þe doghter, if sho moght;
And if sho mai, on any wise,
Ger þe husband hir chastise:
Sho said: 'Doghter, þou be na fole,
Bot wirk hally efter mi scole.'
'Moder,' sho said, 'I sal do
Whatso þou wil tel me to.'
'Þi husband has a faire gardine;
A fayre ymp groues þarin.
Ouer an herber þe bowes hing;
Þi husband þare has his play[i]ng.
When þi husband es fra hame,
Luke þou let for nakins blame,
Bot bid biliue ȝowre gardinere
Hew doun þat ymp vnto þe fire.
If þi lord sai it es euil done,
Answer him on þis wise sone:
Say þou did it for þe nanes,
To warm withal his ald banes.'
Sho said: 'So sal I do, my dame.' [36 a]
When þe gudeman was fra hame,
Whether þe gardenere wald or noght,
Þe ymp vnto þe fire es broght.
When þe gudeman come hame ogayn,
For his faire ymp he was vnfayn.
He asked wha had done þat ded.
'Sir,' sho said, 'it was my rede.'

1918 *R* full. — 1919 *R* quaintyse. — 1920 *R* any, kan deuyse. — 1921 *R* moder. — 1922 *R* scho. — 1923 *R* scho may. — 1924 *R* chastyse. — 1925 *R* Scho. — 1926 *R* halely, my. — 1927 *R* scho, sall. — 1928 *R* will tell. — 1929 *R* fair gardyne. — 1930 *R* þare ine. — 1931 *R* ane, hyng. — 1932 *MS.* playng. — 1934 *R* lett, nanekyns. — 1935 *R* byd bilyue yhour. — 1936 *R* doune, fyre. — 1937 *R* say, euell. — 1940 *R* with all. — 1941 *R* Scho, sall. — 1942 *R* gud man. — 1943 *R* gardyner. — 1944 *R* fyre. — 1945 *R* gud man, o gayne. — 1946 *R* fair, vnfayne. — 1947 *R* dede. — 1948 *R* scho.

Sho said: 'I did it for na harm,
Bot ȝowr*e* ald banes for to warm.'
Þe gudeman said: 'Þat rewes me sar*e*.'
Bot in þat time said he na mar*e*.
To bed he went with litil gle,
Bot til his whife nothing did he.
On þe morn þe whife in hy
Vnto þe kirk went hastily.
Hir moder fand sho sone þarin.
'Dame,' sho sayd, 'ȝe did grete syn
To wed me til so ald a man,
Þat of no luf ne mirthes can;
Anoþer I sal luf, by Saint Iame!'
'Nay, dought*er*,' said sho, 'þat war shame.
If þou did so, þou war noght hende,
Þi kynred for to shame *and* shende.
Yf þou did ani swilk foly,
Sone þi husband sold aspi,
And tak on þe ful hard vengance;
Þarfor*e*, dought*er*, for al chance,
Do als I sal tel to þe;
Þan trow I it sal bett*er* be.
Þi lord has, so haue I sele,
A gre biche þat he lufes wele.
When þou sittes þe for to warm,
Þe byche wil lig hir in þi barm.
Þou make þe wrath, *and* with þi knife
Reue þe biche sone hir life.
Yf þi husband be wrath forþi,
Answer him wele hardily.'

1949 *R* Scho, dyd, no harme. — 1950 *R* yho*ur*, w*ith* *after* banes, warme. — 1951 *R* gud man. — 1952 *R* tyme, no. — 1953 *R* lytell. — 1954 *R* tyll, wife, dyd. — 1955 *R* morne, wife. — 1956 *R* kyrk. — 1957 *R* scho, þare in. — 1958 *R* scho said yhe dyd gret. — 1959 *R* to *for* til. — 1960 *R* na, myrthes kan. — 1961 *R* Ane other, sall, be. — 1962 *R* scho said, schame. — 1963 *R* dyd. — 1964 *R* schame, schende. — 1965 *R* If, dyd any. — 1966 *R* suld aspy. — 1967 *R* full, vengaunce. — 1968 *R* þarfor, all chaunce. — 1969 *R* sall tell. — 1970 *R* sall. — 1972 *R* bych. — 1973 *R* syttes, warme. — 1974 *R* bych will lyg, barme. — 1975 *R* knyfe. — 1976 *R* bych, lyfe. — 1977 *R* If, i *of* þi *erased*, wrathe.

Þe ȝong wife said it sold be swa.
Sho toke her leue *and* hame gan ga.
Sone eft*er*ward, — sho wald noght let, —
Or hir lord bi þe fir*e* war set,
Sho had opon a robe ful fine,
Forord wele with riche ermyne.
Down sho sat to warm hir swa;
Hir skirt sho laid ful fer hir fra.
Þe gre biche thoght of na harm;
Sho laid hir on þe ladies barm. [36 b]
Þe lady smertly drogh hir knif,
And sone sho reft þe biche hir life.
And with þe blode þat sho þar*e* bled
Þat ladyes clothes war al spred.
"Ful wrath þan was þe gudeman,
When he saw his biche was slane.
'Dame,' he said, 'whi did þou so?'
'Sir, for sho trispast me vnto;
And now sho haues þus on me bled.'
Þe gudeman rase *and* went to bed.
For his hund sar*e* him forthoght;
Þarof þe wife ful litil roght.
"Anoþer day to kirk sho went,
And þar*e* sho findes hir moder gent.
'Dame,' sho said, 'for al þi lare,
Mi lord lufes me neuer þe mar*e*;
Luf som oþer most I nede.'
Þe moder said: 'Nai, God forbede;
And if it sold nedely be swa,
Tel me, doghter, wham þou wald ta.'

1979 *R* yhong, suld. — 1980 *R* Scho, hir. — 1981 *R* aft*er*ward scho, lett. — 1982 *R* fyre, sett. — 1983 *R* Scho, full fyne. — 1984 *R* ffurred, ryche. — 1985 *R* Doune scho satt, warme. — 1986 *R* skyrt scho layd full. — 1987 *R* grebych, harme. — 1988 *R* Scho layd, ladyse barme. — 1989 *R* knyfe. — 1990 *R* scho, byche, lyfe. — 1991 *R* scho. — 1992 *R* lady, all ou*er* spred. — 1993 *R* ffull, gud mane. — 1994 *R* byche. — 1995 *R* w *of* whi *erased*, hi dyd. — 1996 *R* scho. — 1997 *R* scho. — 1998 *R* gud man raise. — 2000 *R* þare of, full lytell. — 2001 *R* Ane other, kyrk scho. — 2002 *R* scho fyndes. — 2003 *R* scho, all. — 2006 *R* sayd nay. — 2007 *R* suld. — 2008 *R* Tell, whame.

'A preste,' sho said, 'for sertan skill.'
'Nay, doghter, I trow noght þat þou will;
Better war a squier or a knight.'
'Nay, moder,' sho said, 'þat es no right;
And I war tane in a knightes bed,
Ful sone þe word wald be wide spred.
With þe preste I mai play preuely,
And na man wit bot he *and* I.'
"Hir moder fast þan gan hir blame,
And said: 'Doghter, lat be, for shame;
I sal þe teche anoþer gyn,
Þi lordes luf how þou sal win.
Whenso þi lord makes ani feste
Of riche men *and* of honest,
Þou sit bifore þe burd þat day,
And on þi belt þou hing a kay;
And in þe klath fast þou it fest,
And stirt oway when þai ett best;
And loke þou draw doun mete *and* klathe:
Þarof es bot lityl scathe.'
'Moder,' sho sayd, 'þis sal be done.'
Hame ogain sho hies hir sone.
Sone efter þat þe gudeman grayd
A grete feste, als þe moder said.
What helpes to mak lang tale?
Þe wife serued of wine *and* ale.
Seþin gert sho set hir a chayere, [36 c]
And set hir down with meri chere;
Onnence hir lord sho gan hir set,
Þat þai might of a platere ett.

2009 *R* prest scho, sertaine skyll. — 2011 *R* squyer, knyght. — 2012 *R* scho, noght ryght. — 2013 *R* knyghtes. — 2014 *R* ffull, wyde. — 2015 *R* prest, may. — 2016 *R* no, witt. — 2018 *R* schame. — 2019 *R* sall, ane other. — 2020 *R* sall wyn. — 2021 *R* any. — 2022 *R* ryche, honeste. — 2023 *R* sytt be for. — 2024 *R* hyng. — 2025 *R* clath. — 2026 *R* styrt, beste. — 2027 *R* luk, doune, clath. — 2028 *R* lytell skath. — 2029 *R* scho said, sall. — 2030 *R* ogayne scho. — 2031 *R* gud man. — 2032 *R* gret fest. — 2034 *R* wyne. — 2035 *R* Sithen, scho sett. — 2036 *R* sett, doune, mery. — 2037 *R* Onence, scho, sett. — 2038 *R* myght.

"On hir belt was hanged a kay,
Als hir moder gan hir say.
Sho festend it fast in þe clath,
And stirt oway als sho war wrath;
Down sho drogh bath clath *and* kup;
Bot hastly war þai gaderd vp.
Mikel mane þe lord gan make,
Anly for his gestes sake;
Bot ȝit his wife he wald noght blame.
When þai had etin, al went þai hame.
Þarefte*r*, at þe tyme of nyght,
Þe gudeman went to bed ful right.
Noght wald he say ȝit to his wyue,
For him was ful lath to striue.
Bot on þe morn, for his whif sake,
A grete fir*e* sone gert he make;
And eft*er* a barbur*e* sent he sone.
And when he had on þis wise done,
Vnto þe chamber went he still,
And bad his wife sold cu*m* hi*m* till.
"When sho was cu*m*en, alsone he sayd,
Of hir thre trispas to vpbrayd;
'*And*, dame,' he said, 'by est *and* west,
Men sais þe thrid time thrawes best.
To chasty þe I wil bigyn,
For euil blode es þe withyn;
And, dame, þat sal be laten out,
For þou ert ouer bald *and* ouer stout.'
Þe gudeman gert tak of hir clathes;
Sho cried loud, *and* swar*e* grete athes
Þat sho wald noght be laten blode,

2039 *R* hynged. — 2041 *R* Scho fested, clathe. — 2042 *R* styrt, scho, wrathe. — 2043 *R* Doune scho, cup. — 2044 *R* hastily. — 2045 *R* Mikell. — 2046 *R* Anely. — 2047 *R* yhit. — 2048 *R* eten all. — 2049 *R* þare eft*er*. — 2050 *R* gud man, full ryght. — 2051 *R* yhit. — 2052 *R* full, stryue. — 2053 *R* wife. — 2054 *R* gret fyre. — 2057 *R* chaumbre, styll. — 2058 *R* suld com, tyll. — 2059 *R* scho, comen, said. — 2060 *R* tre, vp brayde. — 2061 *R* bi. — 2062 *R* thred tyme. — 2063 *R* will be gyn. — 2064 *R* euell, w*ith* in. — 2065 *R* sall. — 2067 *R* gud man. — 2068 *R* Scho cryde, gret. — 2069 *R* scho.

For it wald do hir na gode.
Bot whepperso sho wald or noght,
Hir clathes war sone of hir broght.
"When sho stode in hir smok allane,
Þan sho gret *and* made hir mane.
Sho said sho sold dy *and* go wode,
For sho was neuer ar*e* laten blode.
Þe gudeman letted noght hir to greue;
Ou*er* Þe elbow he rafe hir sleue;
Þai set hir bi Þe fir*e* to warm,
And first Þai toke out Þe right arme.
Þe barbur*e* smate euyn in Þe vaine;
Þe blode brast out with mekil main. [36 d]
Bi thre dishes war ful vp right,
Þe whife lost bath color*e* *and* might.
And when Þai saw sho lost colowr*e*,
Þe gudeman said to Þe barbowr*e*
Þat he sold smertly stanche Þe wiue,
Þat sho sold noght lose hir liue.
"Þe barbur*e* stanched Þe blode ful sone.
Vntil a bed Þan was sho done.
Þe lord said: 'Thrise has Þou bene wode;
ForÞi Þou bled thre disshes of blode.
And if Þou gang wode any mar*e*,
I sal ger duble al Þi care.'
Þe whif wend to have died Þan.
Eft*er* hir moder sho sent a man;
Hir moder come *and* stode hir by.
'A,' sho said, 'my dame, mercy!
Sertes, moder, I am ner*e* dede;
I rise neuer quik out of Þis stede.'

2070 *R* gude. — 2071 *R* whether scho, *omitting* so. — 2073 *R* scho. — 2074 *R* scho grett. — 2075 *R* Scho, scho suld, ga. — 2076 *R* scho. — 2077 *R* gud man. — 2078 *R* raue. — 2079 *R* sett, fyre, warme. — 2081 *R* euen, vayne. — 2082 *R* mykell mayne. — 2083 *R* Be, dysches, full, ryght. — 2084 *R* wife, both coloure, myght. — 2085 *R* scho, coloure. — 2086 *R* gud man, barboure. — 2087 *R* suld, staunch, wyfe. — 2088 *R* scho suld, lyfe. — 2089 *R* staunched. — 2090 *R* vn tyll, scho. — 2091 *R* thryse. — 2092 *R* dyssches. — 2093 *R* gan. — 2094 *R* sall, dubble. — 2095 *R* wife, dyed. — 2096 *R* scho. — 2098 *R* scho. — 2100 *R* ryse, quyk.

'Doghter,' sho said, 'what ailes þe?'
'Moder, mi lord has slane me;
For I did thrise euil dede,
Thre disshes of blode he gert me blede;
Þarfore mi dede I wate es neste.'
'Doghter, wiltou luf þe preste?'
'Nay, moder, bi God of might,
I wil luf nowþer preste ne knight.'
'Doghter, bifore I gan þe tell
Þat old men oft siþes er fell;
Þarfore hald þi husband till,
And, doghter, þou sal haue þi will.'
"Lo, sir," said Maister Malquidas,
"Was noght þis a ferly case?
Thrise trispast þe woman balde,
And hir penance was thrinfalde.
Els moght þe ferth, so mot I the,
Haue bene wer þan al þa thre.
Sir, on þis wise fares þi whife;
Sho wil þe bring in sorow *and* strife.
Sho es obout bath dai *and* night
At ger þi son to ded be dight.
And if þi son, sir, so war shent,
Þan war þare none amendment.
Þarfore, sir, tak a better thoght,
And at hir kownsail do þo[u] noght.
For al þe land wald þe despyse,
To trow hir wordes *and* leue þe wise."
Þe Emperoure said: "So haue I sele, [37 a]
Þou sais right wittily *and* wele.

2101 *R* scho, ayles. — 2102 *R* my. — 2103 *R* thryse euell. — 2104 *R* dyssches. — 2105 *R* þar for my ded. — 2106 *R* will þou. — 2107 *R* be, myght. — 2108 *R* will, nouther prest, knyght. — 2110 *R* ald, sythes, full *inserted before* fell. — 2111 *R* þar for, tyll. — 2112 *R* sall, all *inserted before* þi. — 2113 *R* Malquidras. — 2115 *R* Thryse, bald. — 2116 *R* thrynfald. — 2117 *R* mot *for* moght. — 2118 *R* war, all. — 2119 *R* fars, wyfe. — 2120 *R* Scho will, bryng, stryfe. — 2121 *R* Scho, both day, nyght. — 2122 *R* dyght. — 2123 *R* schent. — 2124 *R* amendement. — 2125 *R* þarfor. — 2126 *R* counsail, *MS.* þo. — 2127 *R* all. — 2129 *R* Emperour. — 2130 *R* says ryght.

Þis dai sal noght my son be slain,
Bot put him to preson ogayn.
Tomorn he sal be borowd or brent
By rightwis dome *and* iuiement."
Þe mayst*er* hame ogayn gan wend.
Aght tales er now broght til end.

Here Bigins Þe *Neghend* Prolong.

When day was went vnto þe night,
Þe Emp*er*oure went to chamber right.
Þe Emp*er*ice þan come him nere,
Makand a ful sary chere.
"Wha*n*now?" said þe Emp*er*owre,
"Wha haues done þe dishonowre?"
Sho said: "Wele aght me to be wrath,
For ȝe luf thinges þat me es lath.
Ȝe luf lurdans with losengeri,
And trowes þaire tales þat er gilri.
So did Cressent, þe riche man,
Þat gold *and* siluer mekil wan.
He trowed loseniowres techeing
Þat broght him vnto euil ending."
Þe Emp*er*owre said: "My lady fre,
How Cressent endid tel þou me."
Sho said: "Wharto sold I tel oght,
Sen þat mi telling helpes noght?"
He said: "Dame, I sal do þat thing
Þat may me saue fra euil ending;
And þarfore, dame, tel me þis tale."
"Sir," sho said, "gladly I sale."

2131 *R* day sall, slayne. — 2132 *R* o gayne. — 2133 *R* sall. — 2134 *R* Bi ryght wise, iugement. — 2135 *R* maist*er*, o gaine, wende. — 2136 *R* till ende. — *Heading* *R* bigyns, *MS.*, *R* ix. — 2137 *R* nyght. — 2138 *R* Emp*er*our, chauber. — 2140 *R* full. — 2141 *R* Emp*er*oure. — 2142 *R* dishonoure. — 2143 *R* Scho, wrathe. — 2144 *R* yhe, thing, lathe. — 2145 *R* Yhe, losengery. — 2146 *R* þair, gylry. — 2147 *R* ryche. — 2148 *R* syluer mykell. — 2149 *R* loseniowrs techyng. — 2150 *R* vn tyll euell endyng. — 2151 *R* Emp*er*our. — 2152 *R* ended tell. — 2153 *R* Scho, whare to suld, tell. — 2154 *R* my tellyng. — 2155 *R* sall. — 2156 *R* fro euell endyng. — 2157 *R* tell. — 2158 *R* scho.

[Story IX. Virgilius.]

þe *Neghend* Tale Sayd þe Wyfe.

"Syr," sho said, "þar*e* was whilome
A clerk, hight Virgil, her*e* in Rome.
Wele was he knawen omang clergi,
And mekil he cowth of nigromancy.
He made a fir*e* by experiment
In middes Rome, on þe pauem*e*nt.
It brined bath by day *and* night,
Þat nō man it stanche might;
With wat*er* ne with nonekins thing
No man myght it out bring.
Þe pouer folk of þe cuntre
Drogh ful fast to þe cete
At warm þam bath fote *and* hand,
For þe fir*e* was ay brinand. [37 b]
Opon a tour*e* þar*e* of þe toun
Virgil made an ymage of latoun;
A bow þe ymage held in hand,
And in þe bow ane arow taisand.
"In þe vesage als, on brede,
Was wreten þus, þat men might rede:
'Whoso smytes me, knight or swain,
Sone I sal smyte him ogayn.'
So it bifell, opon a day,
Þar*e* come a Lumbard him to play;
He saw þe image with bow bent,
And to þe lettres toke he tent.
Þai said: 'If ani man me smyte,

Heading MS., *R* ix.; *R* said. — 2159 *R* Sir scho. — 2160 *R* Virgyll. — 2161 *R* clergy. — 2162 *R* mykell, couth, nygromancy. — 2163 *R* fyre be. — 2164 *R* myddes, pament. — 2165 *R* birned both bi, nyght. — 2166 *R* staunche myght. — 2167 *MS.* none king, *R* nonekyn. — 2168 *R* bryng. — 2169 *R* pore, contre. — 2170 *R* full. — 2172 *R* fyre, brynand. — 2173 *R* toune. — 2174 *R* Uirgyll, ane, latoune. — 2176 *R* taysand. — 2177 *R* visage. — 2178 *R* wryten, myght. — 2179 *R* knyght, swayne. — 2180 *R* sall, ogayne. — 2183 *R* ymage. — 2184 *R* letters, entent. — 2185 *R* any.

I sal shote at him ful tite.'
Þe Lumbard was iolif *and* stowt,
And said vntil his men obowt:
'Wil ȝe þis man asaid be?'
And þai said: 'Ȝa, þat wald we se.'
He shot at þe ymage with a vir*e*,
And sone it torned al into þat fir*e*
Þat was made in middes þe way;
Þan slokkend it for euer *and* ay.
Sir, þis was na wise kownsail.
Bot ȝit þar was a mor*e* merua[i]l.
"Virgil on þe est wal of þe town
Made anoþer image of latown,
And in his hand a ful fair*e* ball;
And als he set on þe west wall
Of fine laton anoþer ymage,
Like two breþer of vesage.
Ful many men it saw, *and* sayd
Þat with þe ball þe childer plaide;
Þe tane it kest, þat oþer it hent;
Þis was a quaintise, verrayment.
In myddes Rome Virgil made a stage,
And þar*e* he set anoþer ymage;
A merur*e* had he in his hand,
Þat þai of Rome myght se ilk land
Þat seui*n* daies iornay obout þ*am* er*e*,
Who wald þam pese *and* who wald were.
Þus war þai warned ilka day
When any fase wald þam affray.

2186 *R* sall schote, full tyte. — 2187 *R* both iolyf. — 2188 *R* vn tyll, o bout. — 2189 *R* Will yhe, assayd. — 2190 *R* yha. — 2191 *R* schot, vyre. — 2192 *R* turned all, fyre. — 2193 *R* myddes. — 2195 *R* no, counsaile. — 2196 *R* yhit þare, m*er*uayle, *MS.* merual. — 2197 *R* Uirgyll, wall, toune. — 2198 *R* ane other ymage, latoune. — 2199 *R* full fair. — 2200 *R* sett. — 2201 *R* fyne latoune ane other. — 2202 *R* Lyke, brethe*r*, visage. — 2203 *R* ffull, said. — 2204 *R* playd. — 2205 *R* þe tother. — 2206 *R* quayntyse ver*a*ment. — 2207 *R* Virgyll. — 2208 *R* sett ane other. — 2209 *R* merowre. — 2211 *R* seuen days. — 2212 *R* Wha, wold. — 2214 *R* faes wold.

"Þe king of Poyl had grete enuy
Þat þai vsed swilk maystri.
Ogaynes Rome, for nakins nede,
Of batayl myght he neuer spede,
Þat he ne was alway euil flayed, [37 c]
Ouercu*m*en, or trattursly bytrayed.
"Þe king of Poyl has sent his sande
Eft*er* þe best clerkes of his land.
He talde þam al his grete greuance,
And said þat he sold þam avance,
And gif þam ful gude warisowne
Þat kowth bring þat ymage doun.
Twa clerkes þat iurne vndertoke,
And said: 'Lord, lely we sal luke.'
Ayther of þam fild a forcer*e*
Ful of gold *and* siluer cler*e*,
And gert þam lede in p*re*uete
Vnto Rome, þat riche cete.
Þai groue þat ane, so God it wate,
In Rome right at þe west ȝate,
Vnder the ymage þat held þe ball,
Þat thoght wele what sold for*þer* fall.
"Þat oþer forcer ful of golde
Delued þai vnder þe molde,
At þe est ȝate, þat same nyght.
And eft*er*, when þe day was light,
Þai shewed þam opinly in Rome,
And to þe Emp*er*owr*e* bath þai come.
Þai said: 'God luke þe, sir Emp*er*our*e*;
It fals to þe to luf tresowr*e*,

2215 *R* kyng, gret. — 2216 *R* maistry. — 2217 *R* Ogyns, nanekyns. — 2218 *R* batail. — 2219 *R* all way euell flayde. — 2220 *R* Ouer co*m*men, t*ra*ytursly bi trayde. — 2221 *R* kyng. — 2222 *R* lande. — 2223 *R* tald, all, gret greuaunce. — 2224 *R* suld, auaunce. — 2225 *R* gyf, full gud warysoune. — 2226 *R* couth bryng, doune. — 2227 *R* iourne. — 2228 *R* sall we. — 2229 *R* fyld. — 2230 *R* ffull, syluer. — 2232 *R* ryche. — 2233 *R* þe tone. — 2234 *R* ryght, yhate. — 2235 *R* bale. — 2236 *R* suld. — 2237 *R* þe tother, full. — 2239 *R* yhate. — 2240 *R* lyght. — 2241 *R* schewed, openly. — 2242 *R* Emp*er*our both. — 2244 *R* falles, tresoure.

And we er cu*m*en fra fer cuntre
For tresor*e* hid in þis cete;
And if þou wil vs grant halfdele,
We sal find it fair*e and* wele.'
Þe Emp*er*our*e* said: 'Þat grant I ȝow,
For it mai turn to mekil p*r*ow.
Gifes me a part, takes ȝow ano*þer*.'
Þan answerd þe elder bro*þ*er:
'Sir, I rede we rest þis night,
And tomorn, bi dayes lyght,
Sir, þou sal haue al þi will.'
Þus þat night habade þai still.
"On þe morn þai toke þe gate,
With þe Emp*er*owr*e*, to þe west ȝate.
Þar*e* þai delued in þe molde,
And fand a forcer ful of golde.
To þe Emp*er*owr*e* þai it gafe,
And said: 'Sir, lo, þis vowche we safe.'
Þan said þe Emp*er*our*e* þai war wise;
Held he none so mekil of prise.
Þe Emp*er*our*e* went to his palays,
With mani barons *and* burgays. [37 d]
Þe ȝong*er* clerk said: 'Sir Emp*er*owr*e*,
Tomorn sal we find fair*e* tresowr*e*.'
On þe morn þe to*þ*er forceour*e* þai fand
Whar*e* þai had feled it with þair*e* hand.
Þan was þe Emp*er*our*e* wel*e* paid.
And bath þe clerkes vnto hi*m* said:
'Tomorn, sir, sal we tresor*e* fynde,

2245 *R* comen, contre. — 2246 *R* hyd. — 2247 *R* will, gr*a*unt. — 2248 *R* sall fynd, fayre. — 2249 *R* gr*a*unt, yhow. — 2250 *R* may, mykell. — 2251 *R* Gyfes, yhow ane oth*er*. — 2253 *R* red, ryst, nyght. — 2254 *R* days. — 2255 *R* sall, all. — 2256 *R* nyght abade, styll. — 2257 *MS.* þat *for* þai. — 2258 *R* Emp*er*oure, yhate. — 2259 *R* mold. — 2260 *R* full, gold. — 2261 *R* Emp*er*our. — 2262 *R* vouche, saue. — 2263 *MS.* þai *for* þan, *R* Emp*er*our. — 2264 *R* mykell, pryse. — 2265 *R* Emp*er*our. — 2266 *R* many. — 2267 *R* yhonger, Emperoure. — 2268 *R* sall, fynd fair tresoure. — 2269 *R* forceour. — 2270 *R* þair. — 2271 *R* Emp*er*our, payd. — 2272 *R* both, sayd. — 2273 *R* sall.

Þar es none swilk f*ra* hethin to Ynde.'
Þai went to bed *and* rase at morow,
Þe Emp*er*oure to mekil sorow.
"Þai said: 'Forsoth, Sir Emp*er*owr*e*,
Whar*e* þe ymage standes w*ith* þe merour[*e*],
Vnder þe stane, in þe molde,
Es ful mekil seluir *and* golde.
In al Poyl *and* Romany
Es noght so mekil tresori.
If þat we myght þarvnder mine,
We sold find gold ful gude *and* fine.
Þe Emp*er*our*e* said: 'By son *and* mone,
Þe ymage wald I na skath done.'
Þe clerkes said: 'Sir, in þat stede
Has Virgil hid al his gold rede.
And þe ymage sal we noght let,
So wele we sal it vnderset;
And when we haue þe tresor*e* found,
Þe towr*e* sal we mak hale *and* sownd.'
Þe Emp*er*our*e* said: 'Wendes þarto,
Els ȝe þe ymage na harm do.'
Þai said: 'Sir, we er noght ſlike foles.'
Þan take þai men *and* mani toles.
Þai vnderset þe tour*e* obout,
And myned it, withouten dout.
Þai sunderd softly stane f*ra* stane,
And sone vndid þe grundes ilkane.
"Al þat dai þai mined with might,
Vntil it neghed ner*e* þe night;

2274 *R* þare, fro hethen till. — 2275 *R* rayse. — 2276 *R* Emp*er*our till mykell. — 2277 *R* Emp*er*oure. — 2278 *MS.* merour, *the tail of the* r *having been obscured in the binding.* — 2279 *R* stone. — 2280 *R* full mykell syluer. — 2281 *R* all poyle. — 2282 *R* mykell tresory. — 2283 *R* þare vnder myne. — 2284 *R* sůld fynd, full gud, fyne. — 2285 *R* Emp*er*our, bi. — 2286 *R* no. — 2288 *R* virgyll hyd all. — 2289 *R* sall, lett. — 2290 *R* sall, vndersett. — 2291 *R* founde. — 2292 *R* toure sall, sounde. — 2293 *R* Emp*er*our. — 2294 *R* Yhe, no harme. — 2295 *R* slyke. — 2296 *R* many. — 2297 *R* vnder sett. — 2298 *R* vnd*er instead of* it. — 2299 *R* fro. — 2300 *R* vn dyd, groundes. — 2301 *R* All, day, myned, myght. — 2302 *R* vn till, nyght.

Þan þai said þe Emperoure till:
'Tomorn, sir, sal ȝe haue ȝowre will.'
Þan þai sessed of þaire werkes,
And to þaire ines went þir clerkes.
When ilka man was at þaire in,
Þan thoght þai on anoþer gyn.
Vnto þe stage stilly þai stale
And toke þam stra *and* stikkes smale;
A fire þai dight, if it war derk,
Euyn vnder al þat werk.
Þe ymage fel, þe toure alswa; [38 a]
Þat turned Rome to mekil wa.
Wen þe clerkes saw al was down,
Þai hied þam tyte out of þe toun.
"On þe morn þe Emperoure gan wake;
Þan herd he men grete murning make.
He asked whi þai made swilk cri;
Þe pople answerd him in hy:
'Oure toure is down, oure ymage brend;
And þat es al bi þine assent.'
Þan was þe Emperoure sare adred;
Ful fain he wald oway haue fled.
Bot al þe comunalte of Rome
Asented, by þaire aller dome,
Sen he þarof was crop *and* rote,
For to bind him hand *and* fote;
And gold *and* siluer þan þai melt,
And in his mowth *and* nese it helt;
In eres *and* eghen þai helt alswa,
Ay whils a drop in wald ga.

2303 *R* Emperour tyll. — 2304 *R* sall yhe, yhour. — 2305 *R* sesed, þair. — 2306 *R* þair. — 2307 *R* ilk, þair. — 2308 *MS.* þat, *R* ane other. — 2309 *R* stylly. — 2310 *R* stykes. — 2311 *R* fyre, dyght. — 2312 *R* Euen, áll. — 2313 *R* fell. — 2314 *R* till mykell. — 2315 *R* when, all, doune. — 2316 *R* hyed, toune. — 2317 *R* Emperour. — 2318 *R* gret murnyng. — 2319 *R* cry. — 2321 *R* Our, doune our, brend *mutilated for last four letters.* — 2322 *R* all be. — 2323 *R* Emperour. — 2324 *R* ffull fayn. — 2325 *R* all, comonalte. — 2326 *R* Assented bi þair. — 2327 *R* þareof. — 2328 *R* bynd. — 2329 *R* syluer.

Þai said, for gold *and* oþer mone
War þai made thral þ*at* ar*e* war fre;
'Þou sal be fild now, or we go,
Of gold þat þou has couayt so.'
"Þus died þe Emp*er*our*e* with shame;
His awin self was al to blame.
He died for nane oþer thinges
Bot for he trowed twa fals gadling*es*.
Swilk ending, sir, sal cu*m* of þe."
"A, dame," he said, "avoy! lat be!"
Sho sayd: "Þou trowes þam þ*at* þe glose,
And sertanly þat sal þe lose.
And þou wil mak him þine a[y]r*e*
Þat es obout ay þe to payr*e*.
Allas, þat he was euer born,
Þat þou sal for his luf be lorn!"
"Nay, dame," he said, "by son *and* mone,
Tomorn he sal to ded be done."
Sho said: "I trow þe neueradele.
And sertis, sir, it sal noght seme wele,
When þou ert ded with dishonowr*e*,
A domb man to be Emp*er*owr*e*.
And, sir, sen þat he es my fa,
Þou spedes noght wele to spar*e* hi*m* swa."
"Dame," he said, "now hald þe still;
Tomorn þou sal haue al þi will."
Þan was þe Emp*er*ice ful blyth,
And thanked hir lord oft sith. [38 b]
Vnto pair*e* bed þan gan þai wende.
Þusgat past þat nyght til ende.

2334 *R* thrall. — 2335 *R* sall, fyld. — 2336 *R* couait. — 2337 *R* dyed, Emp*er*our, schame. — 2338 *R* awen, all. — 2339 *R* dyed, none, thynges. — 2340 *R* gadlynges. — 2341 *R* endend, sall com. — 2343 *R* Scho said. — 2344 *R* sertainly, sall. — 2345 *R* will, *MS.*, *R insert* þat *before* þine, *MS.* ar*e*. — 2347 *R* borne. — 2348 *R* sall, lorne. — 2349 *R* sayd be. — 2350 *R* sall. — 2351 *R* Scho. — 2352 *R* sertes, sall. — 2353 *R* dishonoure. — 2354 *R* dom, Emp*er*oure. — 2357 *R* styll. — 2358 *R* sall, all. — 2359 *R* full blythe. — 2360 *R* sythe. — 2361 *R* þair. — 2362 *R* þusgate, till.

Here Bigins þe *Tend* Prolong.

On þe morn, when day was light,
þe Emp*er*our*e* was smertly dight;
And sone þe ȝates opend war*e*;
þe knightes come with hertes sar*e*.
þe Emp*er*our*e* come into hall;
His turmentour*e* sone gert he call,
And bad tak his son fra presown
And sla hi*m* sone withowten town;
"Langer sal no man him saue;
No, sertes, he sal no merci haue."
Knightes *and* ladies, mekil of prise,
Banned ful fast þe Emp*er*ice
For þat wa *and* for þat pyne
þat sho did childe Florentyne.
To lede him forth war boyes ful boun;
So come ridand Maist*er* Catown,
þat mekil kouth of gude clergy,
And he taght þe childe curtaisi.
And when þe childe his maist*er* saw,
Vnto him he louted law.
þe maist*er* had grete sorow in hert
To se him suffer payn so smert.
He praied þe folk for to habide,
And to þe toun fast gan he ride.
He lighted doun bifor*e* þe tour*e*,

Heading *R* bigyns, *MS.*, *R* x. — 2363 *R* lyght. — 2364 *R* Emp*er*our, dyght. *After* 2364 *R inserts the couplet:*

His turmentoure sone gert he call
And fech his son in to þe hall.

2365 *R* yhates. — 2366 *R* knyghtes, hert. — 2367 *R inserts* þe *before* hall. — 2368 *R* eft *in place of* sone. — 2369 *R pre*soune. — 2370 *R with* outen toune. — 2371 *R* sall. — 2372 *R* Ne., sall, m*er*cy. — 2373 *R* Knyghtes, ladyse mykell. — 2374 *R* full. — 2376 *R* scho, child. — 2377 *R* furth, boune. — 2378 *R* rydeand, catoune. — 2379 *R* mykell couth; *R om.* gude. — 2380 *R* child curtasy. — 2381 *R* child. — 2382 *R* lowted. — 2383 *R* gret. — 2384 *R* payne. — 2385 *R pra*yed, abyde. — 2386 *R* toune, ryde. — 2387 *R* lyghted doune be for.

And hies him to þe Emp*er*owr*e*.
He hailsed him myldely with mouth,
And al þe knightes, als he wele kowth.
Þe Emp*er*our*e* sat lang ful still,
And seþin with yr*e* he spak him till,
And said: "Traitur, high mot þou hang,
For þou has lered my son to lang,
And teched him to be ouer nyce,
For to defoul myne Emp*er*ice."
"Sir," he said, "so thriue I euer,
To saue ȝowr*e* grace, he thoght it neu*er*.
And, sir, if þou þi son wil shende
Withowten asent of barons hende,
To þe mot fal swilk velany
Als fell þe burias of his py."
Þan said þe Emp*er*owr*e* whar he sat:
"Tel me swith, what tale es þat?"
He sayd: "Sir, gif þi son respite, [38 c]
And I sal tel it þe ful tyte."
Þe Emp*er*our*e* granted; þe child was fet,
And sone ogayn in pr*e*sown set.
Þarfor*e* wele payd was mani man.
And Cato*n* þus his tale bigan.

[Story X. Avis.]

Þe Tend Tale Sayd Mayst*er* Cato*n*.

Cato*n* said: "Sir, i*n* this toun
Was a burias of grete renown.
Marchand he was of grete auer*e*,
And had a fair*e* whif glad of cher*e*;

2388 *R* hyes, Emp*er*oure. — 2389 *R* mowth. — 2390 *R* all, knyghtes, cowth. — 2391 *R* Emp*er*our satt, full styll. — 2392 *R* sithen, Ire, tyll. — 2393 *R* traytur hegh. — 2396 *R* defoule. — 2397 *R* thryue. — 2398 *R* yho*ur*. — 2399 *R* will schende. — 2400 *R* W*ith* outen assent. — 2401 *R* fall, vilainy. — 2403 *R* Emp*er*our, satt. — 2404 *R* Tell. — 2405 *R* said, gyf, respyte. — 2406 *R* sall tell, full. — 2407 *R* Emp*er*our gr*a*unted, fett. — 2408 *R* o gayne, pr*e*son sett. — 2409 *R* þar for, many. — 2410 *R* Caton. — *Heading R* said maist*er* Catoune. — 2411 *R* Caton, toune. — 2412 *R* gret renoune. — 2413 *R* Merchad, gret. — 2414 *R* fair wif.

Bot sho was vnder hyr gare
Als wemen er now wideware.
Þe burias in his hal had a py
Þat cowth tel tales ful properly
And ful faire, in Frankis langwage;
And it hanged in a faire kage.
Al þat þe py herd, ilka word,
Wald scho tel vnto þe lord.
Þe py saw *and* wele vnderstode
How þat anoþer come *and* ȝode
Vnto þe lady, als him lyst.
Þe lord sho talde al þat sho wist.
Þe burias trowed ful wele his py,
For he hoped sho cowth noght ly;
And for þe tales þat þe py sayd
Þe whif had many fowl vpbraid.
"So on a day fel on þis wise:
Þe burias went with marchandise
Intil þe cuntre, for sertayn;
And þan þe wife was wonder fayn;
Hir hore-maister þan sent sho fore.
And when he come to þe hal dore,
Into þe hal dorst he noght hy
For ferd of wreing of þe py.
Þe lady toke him by þe hand,
And said I sal þe wele warand.
Þe py was wele war of þis,
And sayd: 'Dame, þou dose amys.
Wist mi lord, he wold be wrath,
And for þi folies do þe skath.

2415 *R* scho, hir. — 2416 *R* wyde whare. — 2417 *R om.* hall *in body of text, but inserts in margin.* — 2418 *R* couth tell, full. — 2419 *R* full fair, frankys langage. — 2420 *R* hynged, fair cage. — 2421 *R* All. — 2422 *R* tell. — 2424 *R* ane other, yhode. — 2426 *R* scho tald all, scho wyst. — 2427 *R* full. — 2428 *R* scho couth. — 2429 *R* said. — 2430 *R* wyfe, foule upbrayd. — 2431 *R* fell. — 2432 *R* marchandyse. — 2433 *R* In tyll, contre, sertayne. — 2434 *R* fayne. — 2435 *R* scho. — 2436 *R* hall. — 2437 *R* hall durst. — 2438 *R* wreyng. — 2439 *R* bi. — 2440 *R* sall. — 2442 *R* said. — 2443 *R* my, wrathe. — 2444 *R* folyse, skathe.

Þat man cu*m*es heder for na gode;
My lord sal wit it, by þe rode.'
"Þe wife thoght sho sold be shent,
Bot vnto chamber forth þai went.
Þe whif thoght of a gillri,
How þat sho might bigile þe py. [38 d]
When al was in bed, ȝong *and* ald,
Þe hor*e*-maist*er* *and* þe whif bald
Set a ledder vnto þe hall,
Euyn ouer þe cage, without þe wall.
"Þar*e* þai made a hole ful sone;
And when þai had thusgat*es* done,
Þai toke a torche brinand ful light,
And held þarouer a bacyn bright.
Þai dang the bacyn with a wand;
Þe py for ferid was fast criand.
Þe glet*er*ing of þe bacyn bright
Wend þe py war leuyny*n*g light.
Þe bacyn-beting made hir wonder;
Wele sho wend it had bene thonder.
And on þe cache wat*er* ful cler*e*
Powred þai out of a pitcher*e*.
Þe py wend it had rayned þarout,
For wat*er* fell so hir obout.
With water so *and* torches light
Held þai þe py wakeand þat night.
"On þe morn, when it was day,
Þe hor*e*-maist*er* went his way.
Þe hole was opin on þe morow, —
Þat made þam eft*er* mekil sorow, —

2445 *R* comes hyder, no gude. — 2446 *R* sall, be. — 2447 *R* scho suld, schent. — 2448 *R* chaumbre furth. — 2449 *R* wife, gylry. — 2450 *R* scho myght begyle. — 2451 *R* all, yhong. — 2452 *R* wife. — 2453 *R* Sett. — 2454 *R* Euen. — 2455 *R* full. — 2456 *R* thusgate. — 2457 *R* brynand full lyght. — 2458 *R* þare ouer, bryght. — 2460 *R* ferd, cryand. — 2461 *R* glyteryng, bryght. — 2462 *R* leuenyng lyght. — 2463 *R* betyng. — 2464 *R* scho, thoner. — 2465 *R* kage, full. — 2466 *R* pycchere. — 2467 *R* þare out. — 2469 *R* lyght. — 2470 *R* wakand, nyght. — 2473 *R* open. — 2474 *R* mykell.

And þe ledder als lay still;
Bot men toke litel tent þartill.
Þe day was cu*m*en *and* night was gane;
Þe py hir shoke *and* made hir mane,
Þat sho had neuer so euyl rest
Sen sho come out of hir nest.
At morn þe lord come hame ogayn;
Þan was þe py ferly fayn.
And als sone als sho hym herd,
Sho asked hym how þat he ferd.
'Wele,' said þe burias; 'how feres þou?'
'Sertes,' sho said, 'neuer wer þan now.
Bot, sir,' sho said, 'bi Goddes myght,
Þe lichowr*e* has bene her*e* al night,
Vp in þe chamber with our*e* dame,
Ay whils þat ȝe war fra hame.
And, sir, it has rayned al þis night
And thonord fast with leueny*n*g bright.
So wikked weder was þareout
Þat had I neuer so mekil dout.'
When þe py had þusgat sayd,
Þe gudeman held him nothi*n*g payd.
Ful felly loked he on his wiue [39 a]
And hastily bigan to stryue.
'Sir,' said þe whif, 'þou dose outrage
To trow so on a py in kage.
Þe weder was þis night ful fair*e*,
And nanekins noys was in þe ayr*e*;
Bot of þe mone *and* sternes bright
Sais þe py was leueny*n*g lyght.

2475 *R* styll. — 2476 *R* lytell, þ*ar* tyll. — 2477 *R* comen, þe *in place of* and, nyght. — 2478 *R* schoke. — 2479 *R* scho, euell. — 2480 *R* scho. — 2481 *R* o gayne. — 2482 *R* fayne. — 2483 *R* al sone, scho him. — 2485 *R* fars. — 2486 *R* scho. — 2487 *R* scho, be godes. — 2488 *R* lychoure, all nyght. — 2489 *R* chaumbre. — 2490 *R* yhe. — 2491 *R* all; *last three letters of* nyght *worn off.* — 2492 *R last four letters of* bryght *worn off.* — 2493 *R* wicked. — 2494 *R* mykell. — 2495 *R* þusgate. — 2496 *R* gud man. — 2497 *R* ffull, wyue. — 2499 *R* wife. — 2500 *R* sa. — 2501 *R* nyght, fayre. — 2502 *R* nanekyns. — 2503 *R* bryght. — 2504 *R* Says.

Also þe py to ȝow me wries,
Now may ȝe wit þat al es lyes.
Bot I be venged on þe py
þat has me said swilk velany,
I sal neuer be glad ne blith.'
þan þe burias gert alswith
Cal al his menȝe bifor*e* his sight,
And asked what weder was þat night —
If it was owþer thonor*e* or rayn.
þai said: 'Nay, sir, for sertayne,
It was weder, wele we knaw,
Als fayr*e* als any of scy might blaw.'
"þe burgas sais þan þat þe py
Sold be lered na mar*e* to ly.
Na ma wordes þarof he spak,
Bot toke þe brid *and* brak þe bak.
þus hastily þe py was slane.
Bot him forthoght it sone onane:
Als he went obout murnand,
To þe hal he saw a ledder stand;
Vnto þat ledder toke he tent,
He had grete meruayl what it ment.
Vp on ẖeght he gan him hi,
And þar*e* he fand al þe gilry;
Al he fand þar*e* in þat stede
þat gert his py be done to ded.
If he war wrath, na wonder was.
Doun ogayn sone gan he pas.
He toke a staf was gude and grete,
And þe wife wele gan he bete.
He flemed hir þan for hir foly,

2505 *R* All so, yhow, wryes. — 2506 *R* yhe witt, all. — 2509 *R* sall, blyth. — 2510 *R* all swith. — 2511 *R* Call all, meneyhe be for, syght. — 2512 *R* nyght. — 2513 *R* war outh*er* thon*ur*, rayne. — 2516 *R* fair, o sky myght. — 2517 *R* buriase. — 2518 *R* Suld, no more. — 2519 *R* þare of. — 2520 *R* byrd. — 2523 *R* mornand. — 2524 *R* hall. — 2526 *R* And had gret m*er*uaile. — 2527 *R* hy. — 2528 *R* all, gylry. — 2529 *R* All. — 2530 *R* dede. — 2531 *R* no. — 2532 *R* Doune o gayne. — 2533 *R* A toke a stafe well gud. — 2535 *R Only* med *remains of first two words.*

With wa, als sho was wele worthi;
Sho lered hir lord vnlefeful lawes,
To sla his py for hir soth sawes.
"Þis gudeman trowed ouer wele his wife,
And als himself was ouer hastife."
Caton*n* sayd: "Sir, bi my berde,
Es none so wise man in midlerd
Þat ne a woman cowth bygyle,
And bring him into grete perile. [39 b]
And, sir, if þat þou trowes þi wife
And for hir reues þi son his life,
To þe moght fall slike velany
Als did þe burias of his py."
Þe Emp*er*our*e* said: "So mot I go,
Of me sal noght bifal so."
With þis carping come þe night;
Fra court went bath clerk *and* knyght.

Here Bigins þe *Elleuynd* Prolong.

When al war past out of þat place,
Þe Emp*er*owr*e* to chamber gase.
Þe Emp*er*ice þarin he fand,
Makand ful sari sembland.
"Dame," he said, "what ayles þe now?"
"Sir," sho said, "neuer rekkes þou.
Þou wil noght venge me on my fa,
And þarfor*e* wil I wend þe fra
Vnto my kyn þat er me der*e*,
And neuermar*e* to negh þe ner*e*.
For me es leuer to wend my way

2536 *R Only* a *remains of first two words; R* scho. — 2537 *R* Sc *of* Scho *faded*, unlefull. — 2538 *R The* T *of* To *illegible*. — 2539 *R* gud man. — 2540 *R* hastyfe. — 2541 *R* Caton said, be, berd. — 2542 *R* mydlerth. — 2543 *R* couth be gyle. — 2544 *R* bryng, gret peryle. — 2545 *R* trow. — 2546 *R* reue, lyfe. — 2547 *R* mot, swilk vilany. — 2549 *R* Emp*er*our. — 2550 *R* sall, bi fall. — 2551 *R* carpyng, nyght. — 2552 *R* both. — *Heading R* bigyns, *MS.*, *R* xi. — 2553 *R* all. — 2554 *R* Emp*er*our, chaumber. — 2555 *R* þare in. — 2556 *R* full sary semebland. — 2558 *R* scho, yhow. — 2559 *R* will, of. — 2560 *R* þarfor will. — 2562 *MS.* neght.

Þan dwell in dole bath night *and* day."
He said: "Dame, if I haue mysdone,
Say me, *and* I sal mend it sone."
Sho said: "It helpes noght for to neuy*n*;
For þe sal shende þi Maist*er*s Seuyn,
Þat þou trowes *and* tentes vntill,
And spares him þat þe sal spill.
Þarfor*e* to þe mot fal swilk thing
Als bifel vnto Herod þe kyng,
Þat tynt his sight for euil kownsail.
Sir, þis tale may þe mekil auayl."
"Dame," he said, "þan pray I þe,
Þis ilk tale now tèl to me."
"Sir," sho said, "with ful gude chere;
God len ȝow grace wele it to lere."

[Story XI. Sapientes.]

Þe *Elleuynd* Tale Sayd þe Wyfe.

"Syr, whilom was ane Emperoure
Þat led hys life with grete honoure;
Herod was þe Emperoures name,
A mighty man of nobil fame.
He had with him seuyn clerkes of prise,
Als ȝe haue, þat ȝe hald so whise.
Whatsoeuer come him in thoght,
Efter paire kounsail al he wroght.
"Þa seuyn clerkes gan vprayse [39 c]
A custume þat was noght to prays:
Þat whaso dremyd any nyght,
And come vnto þe clerkes ful right
And broght a besant til ofring,

2564 *R* both nyght. — 2566 *R* sall. — 2567 *R* Scho, neuen. — 2568 *R* sall schende, seuen. — 2569 *R* vn tyll. — 2570 *R* sall spyll. — 2571 *R* þarfor, fall. — 2572 *R* bi fell. — 2573 *R* syght, euell counsaile. — 2574 *R* mykell auaile. — 2576 *R* tell. — 2577 *R* scho, full gud. — 2578 *R* þe. — *Heading MS.*, *R* xi., *R* said. — 2579 *R* Sir. — 2580 *R* his lyfe, gret. — 2581 *R* Emperours. — 2582 *R* myghty, noble. — 2583 *R* seuen, pryse. — 2584 *R* yhe, yhe, wyse. — 2586 *R* After þair counsail all. — 2587 *R* seuen. — 2588 *R* custom, prayse. — 2589 *R* who so dremed. — 2590 *R* full ryght. — 2591 *R* besand tyll offryng.

And tald þe clerkes of þair*e* dremyng,
Þe clerkes þarto sold tak entent
And tel þam what þair*e* dremes ment.
Sum was soth, *and* sum was lese.
Vntil þam come ful mekil prese,
Bath of þe toun *and* of cuntre,
For to wit what þair*e* dremes might be;
Lordes þam soght fra diuers land,
And ilkane broght þam a besand.
So lang þai lifed in þis errowr*e*,
Þai war richer þan þe Emp*e*rowr*e*.
"Þe Emp*e*rowr*e* opon a day
Thoght he wald wend him to play;
Out at þe ȝate als he gan ride,
With hys men on ilka side,
He bycome blynd als a stane;
And sent eft*er* þe clerkes onane.
He asked þam what made him blynd,
Bot þai cowth nanekyn reson fynd.
Þai asked respite four skor*e* nyght,
For in þat space þai hoped þai myght
In þair*e* bokes find sum skill whi
Þat he was blynd so hastily.
Þe Emp*e*rowr*e* went hame ogayn;
And þe clerkes did al þair*e* payn
In þair*e* bokes for to fynd
Why þe Emp*e*rowr*e* was blind.
"Opon a day sone efter þan,
Þe clerkes met with an ald man;

2592 *R* þair. — 2593 *R* þare to suld. — 2594 *R* tell, þair. — 2595 *R* Som. — 2596 *R* vn tyll, full mykell. — 2597 *R* Both, toune, contre. — 2598 *R* witt, þair. — 2599 *R* diu*er*se. — 2601 *R* lyfed, arroure. — 2602 *R* rycher, Emp*e*roure. — 2603 *R* Emp*e*rour. — 2605 *R* yhate, ryde. — 2606 *R* his, ylka syde. — 2607 *R* be come, any stane. — 2610 *R* couth nonekyn. — 2611 *R* respyte a seuen nyght. — 2613 *R* þair, fynd som skyll. — 2615 *R* Emp*e*rour, o gayne. — 2616 *R* dyd all þair mayne. — 2617 *R* þair, fynde. — 2618 *R* Whi, Emp*e*rour, blynde. — 2620 *R* mett, ane old. *The two folios of R which should come here (and be numbered 124, 125) are incorrectly placed after folio 125 (and so are numbered 126, 127). Folios 124, 125 according to the numbering of R should come just before folio 130.*

To him þai talde al þaire cownsayl,
And he said: 'Sirs, withowten fayl,
Þare es no man þat now life hase
Þat can ȝow cownsail in þis case,
Bot a childe þat es faderles;
And I can noght say whare he es.
He can ȝow tell ful *pro*perly
What ȝowre asking sal sygnyfi.'
"Þe maysters wald no lenger byde,
To seke þe chyld fast gan þai ride.
Sum rade est, *and* sum rade west,
Whare þai hoped to fynd him best.
A fourtenyght þus gan þai ride,
And soght þe childe on ilka syde. [39 d]
At þe last rade þai thurgh a town
Whare childer played þam vp *and* down;
Þai saw a childe þare bete anoþer,
And called him lurdan, deuils broþer:
'Þou ert þe deuils son of blode!
Þou dose ay euil *and* neuer gode!
Faderles lurdan I þe call!'
Þarof record bare þai all.
"Twa of þe maysters herd ful wele
Al þaire fliting ilka dele.
Merlyn saw he was aspied,
And fast he said his felows lied;
He said: 'I se twa clerkes here
Þat has me soght on sides fere;
Þai wil haue me vnto Rome
Of sertayn poyntes to gif þam dome.'

2621 *R* tald all þair counsail. — 2622 *R* with outen. — 2623 *R* lyfe. — 2624 *R* kan yhow counsail. — 2625 *R* child. — 2626 *R* kan. — 2627 *R* kan yhow, full. — 2628 *R* yhour askyng sall signify. — 2629 *R* maisters. — 2630 *R* child, ryde. — 2631 *R* Som, som. — 2633 *R* ryde. — 2634 *R* child. — 2635 *R* toune. — 2636 *R* playd, doune. — 2637 *R* child, ane other. — 2638 *R* cald, deuels. — 2639 *R* deuels. — 2640 *R* euell, gude. — 2642 *R* þare of. — 2643 *R* maisters, full. — 2644 *R* All þair flytyng. — 2645 *R* aspyed. — 2646 *R* lyed. — 2648 *R* sydes. — 2649 *R* will. — 2650 *R* sertaine, gyf.

Þe maist*er*s come þan to þe childe,
And spak vnto him wordes milde:
'Childe,' þai said, 'what es þi name?'
'Merlyn,' he sayd, 'I hat at hame.'
So come a gudeman of þe land,
And broght a besand til ofrand.
To Merlyn he it gaf in hi,
And he said: 'Sir, þou ert hasty
For to wit þi dremyng sone;
Þat might ger þe be vndone.
Bot sen þou pr*o*fers me þis mede,
Þi dreme I am redy to rede.
"'Þe thoght þou saw in þi myding
A fair*e* well *and* wat*er* vp spryng;
Þe wat*er* was of swete sauowr*e*,
And serued þe *and* þi neghbour*e*.
It menes þus: þar in þat molde
Es a grete hurd al of golde;
In þi midding þis find þou may.
Go we þeder sone *and* assay.'
With þe man went þai al bidene,
To loke if þis sold soth be sene.
When þai come to þe mydyng,
Þe childe gert hakkes *and* spades bri*n*g.
Down in þe grund a hole þai grayd;
Þai fand a hord, als he had sayd,
Þat was al ful of rede gulde.
Þe gudeman bad tak what þai wolde;
And in þat town ilka neghbowr*e*
Made he riche with þat tresowr*e*.
Þe mayst*er*s toke gold at þair*e* likyng; [40 a]

2651 *R* chid. — 2652 *R* myld. — 2653 *R* Child. — 2654 *R* said, hate. — 2655 *R* gud man. — 2656 *R* tyll offrand. — 2657 *R* hy. — 2659 *R* witt. — 2660 *R* myght. — 2663 *R* myddyng. — 2664 *R* fair. — 2665 *R* sauoure. — 2667 *R* mold. — 2668 *R* gret hord all, gold. — 2669 *R* myddyng, fynd. — 2670 *R* þider. — 2671 *R* all bi dene. — 2672 *R* suld. — 2673 *R* myddyng. — 2674 *R* child, bryng. — 2675 *R* Doune, ground. — 2677 *R* all full, red gold. — 2678 *R* gud man, wold. — 2679 *R* toune, neghbo*ur*e. — 2680 *R* rych, tresoure. — 2681 *R* maist*er*s, þair lykyng.

Bot Merlyn wald þarof nathing.
Þe maister*s* went to Rome ogayn,
And toke with þam þat lytel swaine.
"Als þai went opon þair*e* way,
Þai asked þe childe if he kowth say,
Or any sertayn reson fynd,
Why þe Emper*our*e was blynd.
Merlyn said: 'ȝa, sekerly,
I can ȝow tel encheson why.'
Þan war þe maister*s* wonder blyth,
And vnto Rome þai hied þam swith.
When þe day come þat þam was set,
To cour*e*t þai come withow[t]en let;
And to þe Emper*our*e gan þai say:
'Sir, we er cumen to hald our*e* day.'
He said: 'Can ȝe tel myne askyng?'
'Nay, syr,' þai sayd, 'by heuyn kyng;
Bot her*e* a child, syr, haue we broght,
Þat can tel ȝow al yowr*e* thoght.'
Þe Emper*our*e said: 'Wil ȝe warand
His answer opon lyfe *and* land?'
'ȝa, sir,' þai said, 'opon al thyng
We vndertak hys answeryng.'
Þe Emper*our*e said: 'Tel, if þou can.'
Þe child said: 'Gose to chamber þan,
And þar*e* sal I tel ȝow ful right
Why þat ȝe haue lorn ȝowr*e* sight.'
"Into þe chamber þai went onane,
Þe Emperowr*e* *and* þe clerkes ilkane.

2682 *R* þare of. — 2683 *R* o gayne. — 2684 *R* lytell swayne. — 2685 *MS.* And, *R* þair. — 2686 *R* child, couth. — 2687 *R* sertaine. — 2688 *R* Whi, Emper*our*. — 2689 *R* yha sikerly. — 2690 *R* kan yhow tell. — 2691 *R* blythe. — 2692 *R* hyed, swythe. — 2693 *R* sett. — 2694 *MS.* with owen, *R* court, w*i*th outen lett. — 2696 *R* comen, our. — 2697 *R* kan yhe tell. — 2698 *R* sir, said be heuen. — 2699 *R* sir. — 2700 *R* kan tell yhow all yho*ur*. — 2701 *R* Emper*our* sayd will yhe. — 2703 *R* Yha, all. — 2704 *R* his. — 2705 *R* Emper*our*, tell, kan. — 2706 *R* chaumbre. — 2707 *R* sall, tell yhow full ryght. — 2708 *R* Whi, yhe, yho*ur* syght. — 2709–11 *R torn or faded for the first six, three, and one letters respectively.* — 2709 *R* chaumber. — 2710 *R* [E]mper*our*.

Opon his bed he set him down,
And bad þe child say his resown.
'Sir,' said Merlyn to þe Emp*er*our*e*,
'Vnder þi bed in þis bowre,
In þe grunde ful depe þar down,
Es an welland calderowne,
With seuen walmes day *and* nyght;
And, sir, þat has þe reft þi syght.
Ai whils þa walmes boyland bene,
Sal þou neu*er* with eghen sene;
Þa walmes if men fordo myght,
Þan sal þine eghen be fair*e and* bright.'
"Þe Emp*er*our*e* had wonder of þis.
Sone gert he remu his bed, iwis,
And in þe erth þai delued down
Vntil þai come to þe caldrown
Þat had walmes boiland seuyn;
Þan trowed þai wele þe childes steuy*n*. [40 b]
Þan sayd þe Emp*er*our*e*, san fayl:
'Childe, I wil do þi cownsayl.
Say me son by sum resowne
What bymenes þis calderowne.'
"Þe childe said: 'Sir, withowten dout,
Biddes þe maist*er*s wend þarout;
Þan sal I tel ȝow þe tale til ende.'
Þe Emp*er*our*e* bad þai sold forth wende;
Þarin lete he no man dwell.
Þan þe childe bigan to tell;
'Sir,' he said, 'þir walmes seuyn
Ȝowr*e* seuy*n* mayst*er*s bitakens euy*n*;

2711 *R* sett, doune. — 2712 *R* resoune. — 2714 *R* boure. — 2715 *R* ground full, þare doune. — 2716 *R* a, calderoune. — 2719 *R* Ay. — 2720 *R* Sall. — 2722 *R* sall, fair, bryght. — 2723 *R* Emp*er*our. — 2724 *R* remew, I wys. — 2725 *R* doune. — 2726 *R* vntill, calderoune. — 2727 *R* boyland seuen. — 2728 *R* steuen. — 2729 *R* said, Emp*er*our sazfayl. — 2730 *R* Child, will, counsail. — 2731 *R* be som resoune. — 2732 *R* bi menes, calderoune. — 2733 *R* child, sr *with* outen. — 2734 *R* Byddes, wendes þare out. — 2735 *R* sall, tell yhow, till. — 2736 *R* Emp*er*our, suld. — 2737 *R* þare in. — 2738 *R* child. — 2739 *R* seuen. — 2740 *R* Yhour seuen mayst*er*s be takens euen.

Þai haue raysed custums new
Þat ȝe may ful sare rew.
Yf ani dremes day or night,
Þai sal cu*m* sone bifor*e* Þair*e* syght
And bring a besant to ofryng,
And gif it for Þair dreme redeing:
Þai rede Þe dremys Þan als Þa*m* likes;
ȝowr*e* maister*s* Þus Þe men biswikes.
And for Þis syn, sir, wele I finde,
Er Þine eghen bicomen so blynde.'
"Þe Emper*oure* sayd: 'Sen it es so,
Sai me what es best to do.'
Þe childe said: 'Sir, for ȝowr*e* byhoue,
By ane of Þam I rede ȝe pr*o*ue.
If Þat Þe eldest sone be slane,
Þe moste walm sal sese onane.'
Þe Emper*oure* bad his men ful tyte
Þe eldest mayster heuid of smyte;
And als sone als Þat ded was done,
Þe grettest walme sesed ful sone.
Þan gert Þe Emper*oure*, sone onane,
Sla Þe maister*s* euerilkane.
Þe water wex Þan cald *and* lyth;
Þe Emper*oure* Þan was ful blyth.
Merlyn wasshed his eghen twa;
Þan myght he se to ride *and* ga.
Þus had Þe Emper*oure* his sight,
And Þe maister*s* lost Þair*e* myght.
"Sir, Þus er ȝe bigiled euyn
And blinded by ȝowr*e* Maister*s* Seuyn.

2742 *R* yhe, full. — 2743 *R* If any, nyght. — 2744 *R* sall come, be for Þair. — 2745 *R* bryng, besand tyll offryng. — 2746 *R* gyf, Þair, redyng. — 2747 *R* dremes, lykes. — 2748 *R* Yhou*r*, be swykes. — 2749 *R* fynd. — 2750 *R* be comen, blynd. — 2751 *R* Emper*o*ur said. — 2752 *R* Say. — 2753 *R* child, yhou*r* bi houe. — 2754 *R* Bi, red yhe. — 2756 *R* mast walme sall. — 2757 *R* Emper*o*ur, full. — 2758 *R* maister heued. — 2759 *R* all sone, dede. — 2760 *R* gretest, full. — 2761 *R* Emper*o*ur. — 2763 *R* lythe. — 2764 *R* Emper*o*ur, full blythe. — 2765 *R* wasched. — 2766 *R* ryde. — 2767 *R* Emper*o*ur, syght. — 2768 *R* Þair. — 2769 *R* yhe be gyld euen. — 2770 *R* blynded, yhou*r*, seuen.

If ȝe do eft*er* þair*e* rede,
Ful euyl way þai wil ȝow lede.
So was Herod for his trowing
Nerehand broght to euyl ending."
þe Emp*er*our*e* said: "Nay, sertes, dame, [40 c]
þai sal neuer do me slike shame;
To ded ar*e* sold þai al be dyght."
"Sertes," sho said, "þan dose þou right."
"Dame, I hete þe in þis stede,
þat mi son sal tomorn be dede;
þar sal nane borow him f*ra* bale."
þus endes þe elleuynd tale.

Here Bigins þe *Twelft* Prolong.

Sone at morn bifor þe sun
þe Emp*er*our*e* rase, als he was won.
He come omang his knyghtes all,
And gert his turmentowr*e* furth call.
He bad his son þat he sold bring,
And on þe galows high hi*m* hyng.
For mani knightes *and* burias come
For to her*e* þe childes dome;
þe Emp*er*our*e* wald haue no rede,
Bot said algates he sold be ded.
And right so cu*m*es into þe hall
þe sest maist*er* omang þam all.
He said: "Sir Emp*er*our*e*, lord of p*ri*se,
In þi werkes þou ert noght wise;
Ilk man has mat*er* þe to blame;
þ*ar*of þe burd think mekil shame.

2771 *R* yhe, þair. — 2772 *R* ffull euell, will yhow. — 2773 *R* trowyng. — 2774 *R* tyll euell endyng. — 2775 *R* Emp*er*our. — 2776 *R* sall do me na slyke schame. — 2777 *R* suld, all. — 2778 *R* scho, ryght. — 2780 *R* my, sall. — 2781 *R* þare sall. — 2782 *R* elleuend. — *Heading R* bigyns, *MS.*, *R* xii. — 2783 *R* son. — 2784 *R* rayse. — 2786 *R* turmentoure forth. — 2787 *R* suld bryng. — 2788 *R* hegh. — 2789 *R* many knyghtes. — 2791 *R* Emp*er*our. — 2792 *R* all gates, suld, dede. — 2793 *R* ryght, comes. — 2794 *R* sext. — 2795 *R* pryse. — 2798 *R* þare of, mykell schame.

Sen þat þou wil trow na whise rede,
Bot wrang wil ger þi son be ded,
þat ilk chance bifal to þe
Als fel a knyght of þis cuntre
þat hurt his whife finger *with* a knif,
And for þat sorow lost hys life."
þe Emp*er*our*e* said: "On al manere,
Maist*er*, þat tale most I here."
He said: "Sir, grant þi son respite,
And I sal tel it þe ful tite."
þe Emp*er*our*e* said: "Blethly he sale."
And þan þe mayst*er* tald his tale.

[Story XII. Vidua.]

þe *Twelft* Tale Sayd Maist*er* Iesse.

þe maist*er* said: "Bi God of might,
In þis cuntre wond a knight
þat wedded had a ful fair*e* whif,
And lufed hir mor*e* þan his life;
And sho lufed hi*m* wele, als him thoght,
For eft*er* his wil ai sho wroght.
So on a day, bifor*e* his whife,
To þe knight was gifen a fetyce knife; [40 d]
And als þai plaied with þe knif bar*e*,
A litel in hir fynger he shar*e*.
And when he saw þe blude rede,
For sorow he said he sold be ded;
And so he was sone on þe morow.
þan þe whife made mekyl sorow:
Sho wrang hir hend *and* made il cher*e*.

2799 *R* will, wise. — 2800 *R* will, dede. — 2801 *R* chaunce bi fall. — 2802 *R* fell, contre. — 2803 *R* wife fynger, knyfe. — 2804 *R* his lyfe. — 2805 *R* Emp*er*our. — 2807 *R* gr*a*unt, respyte. — 2808 *R* sall tell, full tyte. — 2809 *R* Emp*er*our, salle. — 2810 *R* maist*er*. — *Heading MS.*, *R* xii., *R* said. — 2811 *R* Me *for* þe, be, myght. — 2812 *R* contre, knyght. — 2813 *R* full fair wyfe. — 2814 *R* lyfe. — 2815 *R* scho. — 2816 *R* will ay scho. — 2817 *R* wyfe. — 2818 *R* knyght, gyfen, fetyse knyfe. — 2819 *R* played, knyfe. — 2820 *R* lytell, schare. — 2821 *R* blode. — 2822 *R* suld, dede. — 2823 *R* in. — 2824 *R* wife, mykell. — 2825 *R* Scho, ill.

Þe cors was sone broght on a bere,
With torches *and* series faire brinand,
And prestes *and* freres fast singand.
For him þai delt seluer *and* golde;
And sone he was broght vnder molde.
"When þe knight þus grauen was,
Þe lady cried *and* sayd 'Allas!'
And hardily, sho said, na man
Sold mak hir fra þat graue to gan;
Bot on þat graue ai wald sho ly,
And for hir lordes luf wald sho dy.
Al hir frendes gederd þare
For to cumforth hir of care.
'Dame,' þai said, 'par charite,
Of þiself þou haue pete.
Þou ert faire of hide *and* hew,
Þou may haue knightes nobil inowe;
And sen þou ert both ȝong *and* fayre,
Þou mai haue childer to be þine aire.
It es na bote to mak murning;
Al sal we dy bath ald *and* ȝing.'
Þe lady said oft sipes: 'Allas!
Out of þis place sal I neuer pas
Til I be ded with him alswa!'
Þan hir frendes was ful wa.
"Na man might for na preching
Þe lady fra þe graue bring;
And euil þam thoght þare to dwell;
Þarfore þai did als I sal tell:
Þai made a loge þe graue biside,

2827 *R* fair brynand. — 2828 *R* syngand. — 2829 *R* syluer, gold. — 2830 *R* mold. — 2831 *R* knyght. — 2832 *R* cryed, said. — 2833 *R* scho, mane. — 2834 *R* Suld, gane. — 2835 *R* ay, scho. — 2836 *R* scho. — 2837 *R* All. — 2838 *R* comforth. — 2839 *R* charyte. — 2841 *R* fair, hyde. — 2842 *R* knyghtes, In . . . . — 2843–4 *R* *omits these lines.* — 2845 *R* bute, mornyng. — 2846 *R* All sall, both, yhing. — 2848 *R* sall. — 2849 *R* Till, all swa. — 2850 *R* full. — 2851 *R* No, myght, no prechyng. — 2852 *R* fro, bryng. — 2853 *R* euell. — 2854 *R* þarfor, sall. — 2855 *R* be syde.

Fra rain *and* hayl hir for to hide;
Þai couerd it ouer ilka dele,
And made a fir*e* Þarin ful wele;
Mete *and* drink Þai broght plente,
And bad Þe lady blith sold be.
Bot ett ne drink wald sho nothi*n*g;
Euer sho cried *and* made murni*n*g.
Hir frendes went oway ilkane,
And Þus Þe lady leued allane.
"Þat ilk day war outlaws thre [41 a]
Da*m*pned *and* hanged on galow tre,
And knightes war Þai euerilkane.
Ful many had Þai robbed *and* slane;
Þarfor*e* war Þai hastily hent,
And hanged so by right iugement.
AnoÞer knyght of Þat cuntre
Fel for to kepe Þa theues thre
On Þe galows al Þat nyght,
Als it was resown and right.
For, sirs, ȝe sal wele vnderstand,
He gaf na ferm els for his land
Bot for to kepe Þe galows a night
When Þar*e* hang gentel me*n* or knight;
And if ani Þan war oway,
His landes sold he lose for ay.
"Þe knight hi*m* cled in nobil wede,
And set him on a stalworth stede,
And went to kepe Þe knightes thre
Þat hanged on Þe galow tre.
Þe frost fresed fast Þarout;
Þe knight rides euer obout,

2856 *R* rayne, haile, hyde. — 2858 *R* fyre Þare in full. — 2859 *R* drynk. — 2860 *R* blythe suld. — 2861 *R* ete, drynk, scho nathing. — 2862 *MS.* shied, *R* scho cryed, mornyng. — 2865 *R* outlawes. — 2867 *R* knyghtes. — 2868 *R* ffull, *MS.* Robbed. — 2869 *R* And Þarfor. — 2870 *R* bi ryght. — 2871 *R* Ane other, contre. — 2872 *R* ffell. — 2873 *R* all. — 2874 *R* resowne, ryght. — 2875 *R* yhe sall. — 2876 *R* no. — 2877 *R* nyght. — 2878 *R* gentyll man, knyght. — 2879 *R* any. — 2880 *R* suld. — 2881 *R* knyght, nobyll. — 2882 *R* sett. — 2883 *R* knyghtes. — 2884 *R* hynged. — 2885 *R* [Þe fros]t frecsed, Þare out. — 2886 *R* [Þe k]nyght rydes.

Biside þe galows vp *and* down,
So was he dredand of tresown.
So grete cald come him vnto
Þat he ne wist what he might do.
Toward þe toun luked þe knyght;
He saw a fir*e* brin fair*e* *and* bright
In þe kirk-ȝerd of þe town;
And þeder fast he made hym boun.
Vnto þe loge he come onane;
Þe lady þare he fyndes allane.
To cal *and* speke wald he noght spar*e*.
Þe lady sais sone: 'Wha es þar*e*?'
'I am a knyght þat wald me warm,
And wend my way withowten harm.'
Þe lady said: 'By him me boght,
Herin, sir, ne cu*m*es þou noght!'
'Lat me cu*m* in, dame, I þe pray.'
Þe lady said ful sadly: 'Nay.'
'A, dame,' he said, 'me es ful kalde;
A litel while wharm me I walde.'
'Sir,' sho said, 'bi him me boght,
In þis close ne cu*m*es þou noght!'
'A, dame,' he said, 'p*ar* charyte,
Þar*e* sal na man wit bot we.'
Þe knyght spak so with þe lady
Þat in he come *and* sat hir by, [41 b]
And warmed him wele at his will.
Þe lady gret *and* gaf hir ill.
"Þan said þe knight to hir in hy:
'Dame, whi ertou so sary,
And whi ertou þus her*e* allane,

2887 *R* . . syde, doune. — 2888 *R* tresoune. — 2889 *R* gret. — 2890 *R* myght. — 2891 *R* toune loked. — 2892 *R* fyre bryn fair, bryght. — 2893 *R* kyrk yherd, toune. — 2894 *R* þider, him boune. — 2897 *R* call, spek. — 2899 *R* warme. — 2900 *R* with outen harme. — 2901 *R* be. — 2902 *R* Here in, comes. — 2903 *R* com. — 2904 *R* full. — 2905 *R* full cald. — 2906 *R* lytell, warme, wald. — 2907 *R* scho — 2908 *R* Here in sir ne comes. — 2910 *R* sall, witt. — 2912 *R* satt. — 2914 *R* grett. — 2915 *R* knyght. — 2916 *R* ertow. — 2917 *R* ertow.

And so with murning makes þi mane?
Tel me, gude dame, I þe pray,
And I sal help þe if I may.'
Sho said: 'Sir, I am wil of rede,
For my lord es fra me dede,
And right here es he laid in graue;
Swilk a lord mu*n* I neuer haue;
He lufed me euer ful stedfastly:
þarfore here wil I lif *and* dy.'
"þe knyght said: 'Dame, þou ert a fole
þat þou makes so mekyl dole.
What helpes it so to sorow þe
For thing þat may noght mended be?
þiseluen mai þou so forfare,
And him ogayn gettes þou na mare.
I rede þou morn na mare þarfore;
þou may haue ane worth twenti score.
þarfore, dame, do efter me,
And lat now al þi murni*n*g be;
I rede þou luf som oþer knyght
þat may þe cu*m*forth day *and* night.'
'Nay,' sho said, 'sir, by Saint Iohn,
Swilk a lord get I neuer none
þat so mekil wil mensk me,
Ne suffer my will als did he.
For to seke fra hethin till Ynde
Swilk a lord sold I neuer finde.'
"When þe knight had warmed hi*m* a while,
He dred þat men sold do hi*m* gile,
To stele som of þe hanged men,
And ger him lose his landes þen.
He toke his leue of þe lady,

2918 *R* mornyng. — 2919 *R* Tell, gud. — 2920 *R* sall. — 2921 *R* Scho, will. — 2923 *R* ryght, layd. — 2924 *R* mon. — 2925 *R* full. — 2926 *R* þarfor, will, lyf. — 2928 *R* mykell. — 2931 *R* may. — 2932 *R* getes, no. — 2933 *R* red, no. — 2934 *R* twenty. — 2935 *R* þarfor. — 2936 *R* latt, all, mornyng. — 2937 *R* red. — 2938 *R* comforth, nyght. — 2939 *R* scho, Iohan. — 2940 *R* gett. — 2941 *R* mykell will. — 2943 *R* fro. — 2944 *R* suld, fynde. — 2945 *R* knyght. — 2946 *R* suld, gyle.

And went to his hors hastily.
Vnto þe galows rides he;
And sone he myssed ane of þe thre.
Þan was þe knyght ful sary man;
He hopid to tyne his landes ilkane.
He thoght wemen kowth gif gud rede
Vnto men þat had grete nede.
He was noght fer fro þe lady;
Ogayn he rides ful hastily.
He cald als he bifor*e* had done, [41 c]
And in þan was he laten sone.
He said he had mor*e* sorow þan sho,
And assed wat was best to do.
Al þe soth he gan hir say
How his o knight was stollen oway.
"Þan spak þe lady to þe knight:
'Say me þe soth, sir, if þou myght,
If þou has any whif at hame?'
'Nay,' he said, 'by swete Saint Iame,
Whif ne leman had I neuer.'
'Sir,' sho said, 'so es me leuyr;
Ful wele sal þou helped be,
If þat þou wil wed me.'
'Ȝis, dame,' he said, 'by swete Ihesus!'
When þai had made pair*e* cownand *þus*,
'Sir, tak we vp þis cors,' sho sayd, —
'Þis ilk day her*e* was he layd, —
And hang hi*m* vp for him þat failes.'
Þe knight was paid of þir counsail*es*:
Out of þe graue þai toke þe cors;
Þe knight him led opon his hors.
Þan said þe knyght to hir in hy:

2951 *R* rydes. — 2953 *R* full. — 2954 *R* hoped. — 2955 *R* couth gyf. — 2956 *R* gret. — 2958 *R* Ogayne, rydes full. — 2959 *R* be fore. — 2961 *R* scho. — 2962 *R* asked what. — 2963 *R* All. — 2964 *R* knyght. — 2965 *R* knyght. — 2967 *R* haue, wife. — 2968 *R* be. — 2969 *R* Wife, le*m*man. — 2970 *R* scho, leuer. — 2971 *R* ffull, sall. — 2972 *R* will. — 2973 *R* Yhis, be. — 2974 *R* conand. — 2975 *R* scho said. — 2977 *R* hyng, fayles. — 2978 *R* knyght, payd, hir counsayles. — 2980 *R* knyght.

'Dame, þou most hang him sertanli;
For if þat I hanged a knight,
Mine honore war lorn by þat vnright.'
"Þe lady said: 'So haue I sele,
I sal hang hym wonder wele.'
Sho did þe rape obout his hals;
In hir faith sho was ful fals;
Sho drogh him vp *and* fest him fast.
'Lo,' sho said, 'now sal þis last.'
'Dame,' said þe knight, 'habide a stound:
He þat here hanged had a wonde,
In þe forheuyd wele to knaw;
Swilkane on þis byhoues vs shaw,
Or els tomorn, in lytel while,
Wil be percayued al oure gile.'
'Sir,' sho said, 'draw owt þi swerde;
To smite him thar þe noght be fered.
Smite my lord whareſom þe list.
Þan sal noght þi man be mist.'
'Nay, dame,' he said, 'for al þis rike
A ded knyght wald I noght strike.'
Sho said: 'Tak me þi swerd þe fra,
And I sal merk him or we ga.'
He tald hir whare þat sho sold smyte,
And on þe heuyd sho hit him tite. [41 d]
"Þan þe knyght wele vnderstode
Þat sho was cumen of vnkind blode.
'Dame,' he said, 'by heuen rike,
Ȝit es noght þis þat oþer lyke;

2982 *R* sertainly. — 2983 *R* hynged, knyght. — 2984 *R* My honoure, bi, vnryght. — 2986 *R* sall, him. — 2987 *R* Scho dyd. — 2988 *R* fayth scho, full. — 2989 *R* Scho. — 2990 *R* scho, sall. — 2991 *R* knyght habyde, stounde. — 2992 *R* hynged, wounde. — 2993 *R* forheued. — 2994 *R* bi houes, schaw. — 2995 *R* lytell. — 2996 *R* Will, persayued all our gyle. — 2997 *R* scho, out, swerd. — 2998 *R* smyte, ferd, *MS.* lered. — 2999 *R* Smyte, lyst. — 3000 *R* sall, myst. — 3001 *R* all, ryke. — 3002 *R* stryke. — 3003 *R* Scho. — 3004 *R* sall. — 3005 *R* scho suld. — 3006 *R* heued scho hytt, tyte. — 3008 *R* scho, comen, vnkynd. — 3009 *R* be, ryke. — 3010 *R* Yhit, þe tother.

His forteth war al smeten out.'
'Sir,' sho said, 'þarof no dowt;
Smites out his teth, biliue, lat se.'
'Nay, dame,' he said, 'so mot I the,
I wil do him no velany;
He was a knyght, *and* so am I.'
Þan þe whif sone toke a stane
And smate his fortheth out ilkane.
When sho had on þis wise done,
Sho said vnto þe knight ful sone:
'Sir, now sal þou wed me.'
'Nay, dame,' he sayd, 'so mot I the!
Are wald I swere to wed na wife,
Or I with þe sold lede my lyfe;
For þou wald hang me with a cord,
Right als þou has done þi lord.
Swilk sorow has þou shewed me now
Þat I sal neuer no wemen trow.'"
Þan said þe maister to þe Emperowre:
"I pray Ihesu, our Sauiowre,
Þat to þe fal slike velany
Als did þis knyght of his lady,
If þou for kownsail of þi whife
Reues þi faire son his life.
Spare him, sir, vntil tomorow;
Vnto hir sal fal al þe sorow.
For, sertes, sir, þi son sall speke;
By righ[t]wis dome þan þou him wreke."
Þe Emperoure said: "So mot I gang,
And I mai wit wha haues þe wrang,
And wha þe right, sir, þan sal I

3011 *R* all smyten. — 3012 *R* scho, þare of na dout. — 3013 *R* Smytes, bi lyue. — 3015 *R* will, vilany. — 3017 *R* wife. — 3018 *R* forteth. — 3019 *R* scho. — 3020 *R* Scho, knyght full. — 3021 *R* sall. — 3022 *R* said. — 3023 *R* wyfe. — 3024 *R* suld. — 3027 *R* schewed. — 3029 *R* Emperoure. — 3030 *R* our sauyoure. — 3031 *R* fall swilk vilany. — 3033 *R* counsail, wyfe. — 3034 *R* Reue, fair, lyfe. — 3036 *R* sall fall all. — 3038 *MS.* righwisdome, *R* Bi ryghtwis dome þou sall. — 3039 *R* Emperour. — 3040 *R* may witt. — 3041 *R* ryght, sall.

Deme þam bath ful rightwisly."
Þan þe mayster went hys way.
Þus was þe clerk saued þat day.

Here Bygins þe *Threttende* Prolong.

When it was þe tyme of nyght,
Þe Emp*er*our*e* to bed hym dyght.
Þe Emp*er*ice als went him tyll;
No word sho said, bot held hir still;
And al night thoght sho by what rede
Þat sho myght ger þe child be dede.
On þe morn, when day was lyght, [42 a]
Þe Emp*er*our*e* rase vp ful right.
Sho saw he wald no langer ly,
And vp sho rase ful hastyly.
Sho vmbithoght hir of a gyn,
How þat sho might best bigyn.
Sho said: "Sir, herd ȝe neuer þe geste,
Why men makes þe foles feste?"
"Na, dame," he said, "so mot I the!
If þou it wate, tel it to me."
"Sir," sho said, "with ful gude chere;
A nobil tale here sal ȝe here."

[Story XIII. Roma.]

þe *Threttende* Tale Said þe Wyfe.

"Þis cete, sir, withowten dout,
Was sumtyme enseged obout,
With seuyn hathen kinges dai *and* night,

3042 *R* full ryghtwisly. — 3043 *R* maist*er*, his. — *Heading R* bigyns, *MS.*, *R* xiii. — 3046 *R* him. — 3048 *R* scho, styll. — 3049 *R* all nyght, scho be. — 3050 *R* scho. — 3052 *R* Emp*er*our rayse, full ryght. — 3053 *R* Scho. — 3054 *R* scho rayse full hastily. — 3055 *R* Scho vm by thoght. — 3056 *R* scho myght. — 3057 *R* Scho, yhe. — 3058 *R* Whi. — 3060–2 *R mutilated for first four, three, and one letters respectively*. — 3060 *R* tell. — 3061 *R* scho, full gud. — 3062 *R* noble, sall yhe. — *Heading MS.*, *R* xiii., *R* sayd. — 3063 *R* wit*h* outen. — 3064 *R* som tyme. — 3065 *R* seuen, kynges day, nyght.

For to wyn yt if þai myght.
Þai made ful mani asautes fell;
Al Cristendom þai thoght to quell.
Þe Romaynes þat might wapen welde,
Defended þam with spere *and* shelde;
Þe walles ful hardily þai held,
And mani hathen folk þai feld.
Bot of þe Sarezins had þai dowt
Þat nane durst pas þe ȝates w*i*th*o*ut.
An old man þan, of grete honoure,
Spak vnto þe Emp*er*oure:
'Sir, *and* þou wil do eft*er* me,
A gude cownsail I sal tel þe,
To save þis cete *and* þi men.'
Þe Emp*er*oure said: 'Þat wald I ken.'
'To seuyn clerkes, sir, takes þis toun,
To ȝeme it fra destrucciowne, —
O payn to lose paire lyves all
If any faut to þis toun fall.'
"Þe Emp*er*oure þan þe toun gan take
To seuyn maist*er*s at kepe *and* wake.
A moneth þai it ȝemed wele,
So þat no man faut might fele.
When it come to þe moneth end,
Þai might no lenger it defend.
Þan ordand þai a fayre quayntise;
Herkin, sir, on whatkin wise.
Lenger might þai noght wele last,
For paire vetayles failed fast;
Þarfore þai ordand, by paire wit,
How þat þai might best be quit. [42 b]

3066 *R* it. — 3067 *R* full many. — 3068 *R* All. — 3069 *R* Romayns, weld. — 3070 *R* Offended, scheld. — 3071 *R* full. — 3072 *R* many. — 3073 *R* sarezyns, dout. — 3074 *R* pass, yhates. — 3075 *R* Ane, gret. — 3077 *R* will. — 3078 *R* gud counsail, sall tell. — 3080 *R* Emperour. — 3081 *R* seuen, toune. — 3082 *R* yheme, destruccioune. — 3083 *R* þair. — 3084 *R* toune. — 3085 *R* Emperour, toune. — 3086 *R* seuen. — 3087 *R* yhemed. — 3088 *R* myght. — 3090 *R* myght. — 3091 *R* ordaind, fair quayntyse. — 3092 *R* Herken, whatkyn wyse. — 3093 *R* myght. — 3094 *R* þair vetailes faylest. — 3095 *R* þar for, ordaind be þair wytt. — 3096 *R* myght, quytt.

"Ane of þa clerkes hight Genus;
He was ful quaynt *and* cautelus;
And eft*er* him es named Ienuer*e*,
Þat es a moneth of þe ȝere.
A garment to him gert he mak,
Side *and* wide *and* wonder blak.
He gert it dub, fra top til to,
With swerel tailes ful blak also.
Þan gert he ordain a veser*e*
With twa faces *and* fowl of cher*e*,
With lang noses *and* mowthes wide,
And vgly eres on aiþer syde;
With eghen þat war ful bright *and* cler*e*,
And brade ilkone als a sawser*e*;
With brade tonges *and* bright glowand,
Als it war a fir*e*-brand.
"When he had on þis wise done,
Þe folk of Rome he sembled sone,
And bad þam fast, withouten fayl,
Ordain þam vnto batayl.
Al þai answerd him vntil,
Þai sold be redy at his will,
On þe morn, with sheld *and* sper*e*.
Þe maist*er* þan dyd on his ger*e*,
And went vp in a towr*e* on hight,
Whar*e* þe Sarzins se him myght.
His veser on his heued he kest;
A bright merur*e* obou*ne* he fest;
Twa swerdes out gan he brayd,
And grete strakes obowt him laid.

3097 *R* hyght. — 3098 *R* full. — 3100 *R* yhere. — 3101 *R* make. — 3102 *R* Syde, wyde, blake. — 3103 *R* till. — 3104 *R* swerell tayles full, all so. — 3105 *R* ordaine, visere. — 3106 *R* foule. — 3107 *R* mouthes wyde. — 3108 *W* other, *R* aythe*r*. — 3109 *R* full bryght. — 3111 *R* bryght. — 3115 *R* fayle. — 3116 *R* Ordaine, batayle. — 3117 *R* All, vntyll. — 3118 *R* suld. — 3119 *R* scheld. — 3121 *R* in till a toure. — 3122 *R* sarezyns. — 3123 *R* visere. — 3124 *R* bryght meroure, *W* aboue. — 3125 *R* brayde. — 3126 *R* gret, o bout, layde.

He made als mekil dyn *and* boste
Als he had foghten ogayns an ost.
"When þe Sarsins saw þis meruail,
þai wald no lenger bede batayl.
Su*m* wend for þe merur*e* lyght,
þat it war ane angel bright,
þat God had sent þeder, p*er*chance,
On þam for to tak vengance.
So mekil light þe merur*e* kast
þat þe Sarzins fled ful fast.
þe maister made slike nois omell,
Su*m* hoped he war þe fend of hell.
þai war so temped in þat tyde,
þar*e* þai durst no lenger bide.
þai opind þan þe ȝates of Rome,
And Cristend men fast efter come.
þe Emp*er*owr*e* *and* his men ilkane [42 c]
Of þe Sarezins slogh gode wane;
Als mani als þai might ouertake,
Fast þai gan þair*e* crownes crake.
þar*e* wan þe Cristenmen honowr*e*,
And mekil gold *and* gude armowr*e*.
þusgat Genus, þat was wise,
Wan þe maystri by quaintise.
"þe mayst*er*s of Rome *and* buriayse
Said he was worthi to prayse;
And none was so worthy als he
Emp*er*our*e* of Rome to be.
And right so, by þair*e* aller dome,
þai made him Emp*er*our*e* of Rome.

3127 *R* mykell. — 3128 *R* ane oste. — 3129 *R* sarezyns, m*er*uaile. — 3130 *R* bataile. — 3131 *R* Som, meroure. — 3132 *R* aungell bryght. — 3133 *R* þider p*er*chaunce. — 3134 *R* vengaune. — 3135 *R* mykell lyght, meroure. — 3136 *R* sarezyns, full. — 3137 *R* slyke noys. — 3138 *R* Som, fende. — 3140 *R* byde. — 3141 *R* opend, yhates. — 3143 *R* Emp*er*our. — 3144 *R* sarezyns þus slogh gud. — 3145 *R* many, myght. — 3146 *W* gain, *R* crounes. — 3147 *R* honoure. — 3148 *R* mykell, gud armoure. — 3149 *R* þusgate, wyse, *W* Gemis. — 3150 *R* maist*ri* be quayntyse. — 3151 *R* maist*er*s. — 3153 *W om.* was, *R* worthi. — 3154 *R* Emp*er*our. — 3155 *R* ryght, þair. — 3156 *R* Emp*er*our.

"Sir, þus sall þi maister wise
Decayue þe with þaire quayntise;
And þou mun be ful fayn, may fall,
On knese for to serue þam all.
I prai to God it might be so,
If þou more traystes þam vnto;
For þai er nothing els obout
Bot to mak þe þaire vnderlout.
Þat sal men se ful sone, I trow,
And þiself sal noght wit how
Vntil þou lose al þine honowre,
And sum of þam be Emperoure.
Ȝit war me leuere þat þai so ware
Þan þi son þat greues me sare."
Þus when þe Emperoure herd hir speke,
He said als swith he sold hir wreke,
And alsone sold his son be slayn.
Sho thanked him *and* was ful fayn.
Þan out of chamber gan þai pas.
Þus hir tale endid sho has.

Here Bygins þe *Fourtend* Prolong.

Þe Emperoure þan went to hall.
His turmentowres son gert he call;
He bad þai sold let for nothing
His son with scowrges for to dyng;
And when þat þai had sogates done,
He bad he sold be hanged sone: —
"So þat I na more him se,
For mekil meneyng makes he me."

3158 *R* Desayue, þair quayntyse. — 3159 *R* mon, full fayne. — 3161 *R* pray, myght. — 3162 *R* trayst more. — 3164 *W*, *R* make, *R* þair. — 3165 *R* sall, full. — 3166 *R* sall, wytt. — 3167 *R* vn tyll, all, honoure. — 3168 *R* som. — 3169 *R* Yhit. — 3172 *R* swyth, suld. — 3173 *R* als sone suld, slayne, *W* sone. — 3174 *R* Scho, full fayne. — 3175 *R* chaumbre. — 3176 *R* ended scho. — *Heading W om.*, *R* bigyns, *MS.*, *R* xiiii. — 3178 *R* turmentoure sone. — 3179 *R* suld lett. — 3180 *R* skourges. — 3181 *R* sogate. — 3182 *R* suld, *W* honged. — 3183 *R* no. — 3184 *R* ffull mykell.

Þe childe þan out of þe toun þai led,
So forbeten þat he bled.
And right als þai went with him þus,
So come Maist*er* Maxencius. [42 d]
He sese his scoler*e* him bisyde;
He prays þe folk a while to byde.
A while þai hight to dwel þar*e* still;
Þe toun ful fast he hies him till.
He come bifor*e* þe Emper*our*,
And hailsed him with grete honowr*e*.
He sayd: "Sir, þou ert hy iustise;
Þe aght wele to be war *and* wise.
Me think þou wirkis to þi reproue
Onence þi son, þat þou sold loue.
For a day wiltou be his frende,
Anoþer day þou wil him shende.
Al day mai men turn þi mode;
So fares foles þat can na gode,
And namly þai þat dose þair*e* dede
Als wikked wemen wil þam rede.
Þou trowes ouer wele þi wiues tale,
Þat es obout to brew þe bale.
If þi son til tomorn may lif,
For nankins gode þou wald hi*m* gif.
And if þou by þi wyues rede
Ger do þi son to euil dede,
Swilk a chance mot fal to þe
Als did ane erl of þis cuntre.
He trowed mar*e* of his wife a leghe
Þan þat himself saw with his eghe."

3185 *R* child, toune. — 3187 *R* ryght. — 3188 *W* com. — 3191 *R* dwell, sty... — 3192 *R* toune full, hyes, tyll. — 3193 *R* bi for. — 3194 *R* haylsed, gret honoure. — 3195 *R* said, hegh iustyse. — 3197 *R* wirkes. — 3198 *R* suld. — 3199 *R* will þou. — 3200 *R* Ane other, will, schende, *W* wilt. — 3201 *R* All, may. — 3202 *R* kan, *W*, *R* no, *R* gude. — 3203 *R* namely, þair. — 3204 *R* wicked, will. — 3205 *R* wife. — 3207 *R* till, lyf. — 3208 *R* nanekyng gud, gyf. — 3209 *R* do *instead of* by, wyfe, *W* wiues. — 3210 *R* euell. — 3211 *R* chaunce, fall. — 3212 *R* dyd, erell, contre. — 3213 *R* legh. — 3214 *R* egh.

Þe Emperoure sayd: "Me think wele þan
Þat he was no witty man,
Þat his whife wordes trowed sold be
Better þan þat himself might se."
"Sir," sayd þe maister, "so ertow;
For þi whif tales wil þou trow
Better þan any oþer rede;
And sho wald ger þi son be ded.
And if he haue þis day respite,
Tomorn he sal himselven quite.
Þan sal þou þiselven se
Wha haues þe wrang, þi wife or he."
Þe Emperoure said: "Sir, for sertayn,
Þat wald I here *and* þat ful fayn.
Þarfore, maister, I þe pray,
Þat ilk tale to me þou say,
Of þat erl þat þou of talde;
And, sir," he said, "þou mai be balde
Þat þis day sal my son noght dy."
Þe mayster sayd: "Sir, gramercy."

[Story XIV. Inclusa.]

Þe *Fourtend* [Tale] Said Maister Maxencius. [43 a]

"Lord," said þe maister, "þis es no ly.
In þe kingdom of Hungery
Wond a nobil knyght whylom,
A rightwis man *and* whise of dome.
He dremyd þus opon a nyght,
Þat he lufed a lady bryght,
Bot he ne wist in what contre

3215 *R* said. — 3217 *R* wife, suld, *W* he *for* be. — 3218 *R* myght. — 3219 *R* said. — 3220 *R* wife, will. — 3222 *R* scho, dede. — 3223 *R* respyte. — 3224 *R* sall, quyte. — 3225 *R* sall, þi self. — 3226 *W* haue. — 3227 *R* Emperour, sertaine. — 3228 *R* full fayne. — 3229 *R* þarfor. — 3231 *R* Erell, tald. — 3232 *R* may, bald. — 3233 *R* sall. — 3234 *R* þe *illegible*, maister said. — *Heading W om.*; *MS. om.* Tale; *MS.*, *R* xiiii. — 3236 *R* kyngdom, hungry. — 3237 *R* noble, whilome, *W* knight. — 3238 *R* ryghtwisman, wise. — 3239 *R* dremed.

Þat þe lady myght funden be.
Him thoght he knew hir wele bi kinde,
And wele he hopid he sold hir finde.
Þat same time dremyd þat ladi bright,
And thoght þat sho sold luf a knight;
Bot sho wist noght of what land,
Ne in whate stede he was dweland,
Ne his name knew sho nathing;
Þarfor*e* made sho grete murny*ng*.
Opon þe morn, þe stori sayse,
Þe knight toke horses *and* hernays
And went to seke þat lady bright
Þat him dremyd of þat nyght.
Þat iornay vnto him was hard,
For he wist noght whederward
Þat he sold tak þe redy way;
Þarfor*e* he drowped night *and* day.
So he traueld monethes thre,
And no signe of hyr kowth he se;
Bot wele in hert he hoped ay
Þat he sold hir se sum day.
"So fer þe knyght his way had nome*n*
Þat into Hungeri es he cumen.
Þar*e* he findes a fair*e* castele,
Bi þe se-syde, wroght ful wele;
Þarin stode a towr*e* ful hee;
Fairer saw he neuer with ee.
An erl wond in þat castele
Þat aght þe lordship ilka dele.
With him he had a worthly wife,

3242 *W* might, *R* fonden. — 3243 *R* be kynde. — 3244 *R* hoped, suld, fynde. — 3245 *R* tyme dremed, lady bryght. — 3246 *R* scho suld, knyght. — 3247 *R* scho. — 3248 *R* what, dwelland. — 3249 *W* she, *R* scho na thing. — 3250 *R* þarfor, scho gret. — 3251 *R* story says. — 3252 *R* knyght, harnays. — 3253 *R* bryght. — 3254 *R* dremed. — 3255 *R* iurnay. — 3256 *R* whider ward. — 3257 *R* suld. — 3258 *R* þarfor, nyght. — 3259 *R* trauaild. — 3260 *R* hir couth. — 3262 *R* suld, som. — 3264 *R* hungry, comen, *W om.* es. — 3265 *R* fyndes, fair. — 3266 *R* full. — 3267 *R* þare in, toure full heghe. — 3268 *R* egh. — 3269 *R* Ane Erell. — 3270 *R* lordschip. — 3271 *R* worthi wyfe.

Þe fairest lady þat had lyfe.
Þe erl was ieluse of þat lady;
He sperid hir in þe toure forþi.
Sho might noght out by day ne night,
To speke with swier ne with knight.
In þat land was were ful strang,
Of kinges *and* lordes, þat lasted lang.
Þare come ridand þat nobil knight
Þat so had soght þe lady bright; [43 b]
He luked vp vnto þe toure,
And saw þe lady, white so flowre,
Lig in a window barred with stele.
Þan in his hert he wist ful wele
Þat þis lady was þe same
Þat he had so dremyd of at hame.
He luked vp vnto þe toure,
And merily sang he of amowre.
"And when sho herd him so bigyn,
Vnnethes might þat ladi blyn
Þat sho ne had cald him hir vnto;
Bot for hir lord sho durst noght do.
He sat biside vnder a tre,
At þe ches, a knyght *and* he.
Þis knyght percayued þe erl þare.
Vnto þe lady he mened na mare;
Bot til þe erl he rides ful right,
And of his palfray down he lyght.
On his kne sone he him set,
And þe erl ful faire he gret;
'Sir Erl,' he said, 'I am a knight,

3272 *R* bare *instead of* had. — 3273 *R* Erell. — 3274 *R* sperd. — 3275 *R* Scho myght, bi, *W* be. — 3276 *R* squyer, knyght. — 3277 *R* full. — 3278 *R* kynges. — 3279 *R* rydeand, noble knyght. — 3280 *R* bryght. — 3282 *R* whyte, floure. — 3283 *W* Ligge, *R* Lyg, wyndow. — 3284 *R* full. — 3286 *R* dremed. — 3288 *R* amoure. — 3289 *R* scho. — 3290 *R* myght, *R*, *W* lady. — 3291 *R* scho. — 3292 *R* scho. — 3293 *W* gat, *R* satt be syde. — 3294 *R* chesse. — 3295 *R* persayued, Erell. — 3296 *R* no. — 3297 *R* tyll, Erell rydes full ryght. — 3298 *R* doune. — 3299 *R* knese, sett. — 3300 *R* Erell full fayr, grett. — 3301 *R* Erell, knyght.

Out of my cuntre cu*m*en for fight.
Þeder ogayn dar I noght gane,
For a knight þar*e* haue I slane.
Þarfor*e*, sir, if þi willes be,
Þus am I cumen to dwel with þe.
My famen er ful steren *and* stout;
Þai haue destroyed my landes obout.'
"Þe erl said: 'So mot I þe,
Right so fares my famen with me;
So þat I haue no socour*e*
Bot þis castel *and* þis tour*e*.
Þarfor*e*, sir, þou ert welku*m* her*e*;
Of swilk a man haue I myster*e*;
And if þou wil me help trewly,
I sal þe gif grete mede forthy.'
'Ȝis, sir,' he sayd, 'at my power,
Ay whils I my armes ber*e*.'
With þe erl þus dwels þe knight,
Al for luf of þe lady bryght.
Þar was na knight þ*at* bar*e* shelde
Þat might so wele his wapen welde.
Thorgh strenkith of hand *and* Godes g*r*ace
He ouercome al þe erles fase.
Þe erl him lufed *and* honord þan
Mar*e* þan any oþer man;
He made hym steward of al his land, [43 c]
And bad þe men bow til hys hand.
"Sone eft*er* þat, opon a day,
Þe knyght allane went him to play,
Vnder þe tour*e* whar*e* þe lady was;
Þar*e* he made him grete solace.

3302 *R* contre comen, fyght. — 3303 *R* þider o gayne. — 3304 *R* knyght. — 3305 *R* þarfor. — 3306 *R* comen, dwell. — 3307 *R* Mi, full. — 3308 *R* distroyd. — 3309 *R* Erell. — 3312 *R* castell. — 3313 *R* þarfor, welcom. — 3315 *R* will. — 3316 *R* sall, gyf gret, for thi. — 3317 *R* Yhis, said, powere. — 3319 *R* Erell, dwelles, knyght. — 3320 *R* All. — 3321 *R* þare, no knyght, scheld. — 3322 *R* myght, weld. — 3323 *R* thurgh. — 3324 *R* all, Erell. — 3325 *R* Erell, hono*ur*de, *W* honourd. — 3327 *W*, *R* him, *R* all. — 3328 *R* till his. — 3332 *W* There, *R* gret.

Þe lady in a wyndow lay,
And saw þe knyght allane hi*m* play;
A lett*er* sone sho kest hy*m* tyll,
Wharby he might wit al hir will.
Þe knight toke vp þe parchemyne,
And red þe Franche ful fayr*e and* fyne;
And alsone als he red it had,
Was he neuer in hert so glad.
By þat lett*er* þe knyght wele kend
Þat his tr*a*uayl was cu*m*en till end.
Ful sar*e* him langed to hyr at ga,
P*r*euely withowten ma;
And wele he saw þat, by na gyn,
Allane to hir myght he noght wyn.
Þar was bot a dur *and* a way;
And þarof bar*e* þe erl þe kay.
"So on a day, with mylde worde,
Þe knyght spekes vnto hys lord,
And said: 'Sir, of þi gude grace,
I pray þe to gif me a place
Bifor*e* þis towr*e*, þat I may big
A litel place in for to lig,
And þat I mai my wony*n*g haue
At myne ese if ȝe vowchesaue.'
Þe erl answerd him ful sone:
'Sir, þi wil sal al be done;
Big þe a hows at þi lykyng.'
Þe knight him thanked of þ*a*t thing.
Þe knight gat masons many ane,
And gert þam hew ful fair*e* fre-stane;
A nobil hows þar*e* gert he make

3335 *R* scho, *R*, *W* him. — 3336 *W* Wherby, *R* Whareby, myght witt all. — 3337 *R* knyght. — 3338 *R* full. — 3339 *R* als sone. — 3341 *R* Be, kende. — 3342 *R* trauaile, comen tyll ende. — 3343 *R* ffull, till hir. — 3344 *W* Priuely, *R* w*i*th outen. — 3345 *R* bi. — 3348 *R* Erell. — 3349 *R* myld word. — 3350 *R* his. — 3351 *R* gud. — 3352 *R* gyf. — 3353 *R* Bi for, toure, byg. — 3354 *R* lytell, lyg. — 3355 *R* at *instead of* þat, *W*, *R* may. — 3356 *R* yhe vouche saue. — 3357 *R* Erell, full. — 3358 *R* will sall all. — 3359 *R* Byg. — 3361 *W*, *R* knyght. — 3362 *W* grat, *R* full. — 3363 *R* noble.

Ful sone for þe lady sake.
When it was wroght als it sold be,
Bath of stane *and* als of tre,
Þan thoght he euer by whatkyn gin
Þat he moght to þe lady win.
"Biside þar*e*, in anoþer town,
Was þar*e* cu*m*en a new masown
Þat soght had fra fer cuntre;
Sotiler man might none be.
Þe knyght vnto þat mason sent;
His messang*er*s wigh[t]ly war went. [43 d]
Þai broght him to þe knyght in hy;
He hailsed him ful curtaysly.
Þe knyght said: 'Mai I traist on þe,
For to tel my preuete
Þat I haue aghteld for to do?'
Þe mason swar*e* grete athes him to
Þat he sold whatsom he wolde,
And neuer tel man on þis molde.
"He said: 'In þis tour*e*, I tel þe,
Wons a lady þat lufes me;
And I luf hir wele at my might;
Bot I may, nowþer day ne night,
Til hir win ne with hir speke.
Þarfor*e* a hole bihoues þe breke
In þis towre ful preuely,
Þat no man wit bot þou *and* I;
Þat I may cum in p*r*euete
Vnto þe lady *and* sho to me.'
'Sertes, sir,' said þe mason sone,
'Als þou has said, it sal be done.'

3364 *R* ffull. — 3365 *R* suld. — 3367 *R* be, gyn. — 3368 *R* wyn. — 3369 *R* Be syde, ane oth*er* toune. — 3370 *R* comen, masoune. — 3371 *R* contre. — 3372 *R* myght. — 3373 *R* masoune. — 3374 *MS.* wighly. — 3375 *W* That. — 3376 *R* full curtaisly. — 3377 *W* knight, *W*, *R* May, *W* in, *R* trayst. — 3378 *R* tell. — 3380 *R* gret. — 3381 *R* suld, *R*, *W insert* do *after* sold, *R* wold. — 3382 *R* tell, mold. — 3383 *R* tell. — 3385 *R* myght. — 3386 *R* nouther, nyght. — 3387 *R* Till, wyn. — 3388 *R* þarfor. — 3389 *R* toure full. — 3390 *R* witt. — 3391 *R* com, *W* priuete. — 3392 *R* scho. — 3394 *R* sall.

Hastily he takes hys tole,
And in þe toure he made a hole,
Þat þe knight might cum þe ladi vntill,
Night *and* day, at þaire owyn will.
When þe lady wist of þis,
Hir thoght hir hert was ful of blis.
Þe knight quit wele þe seruise
Of þe mason for his quayntyse:
He slogh him sone, þat ilk day,
For fered þat he sold oght say.
"*And* efterward, ful sone onane,
Into þe toure þe knight gan gane;
Thurgh þe hole gan he pas,
Til he come whare þe lady was.
Bitwene þam was grete ioy *and* blis;
In armes ful curtaysly þai kys.
Wele sho wist it was þat knyght
Þat sho had dremyd of a nyght.
Sho said: 'Sir, þou ert welkum here.'
He said: 'Gramercy, lady dere.'
To hir he talde of his dremeing,
And sho him talde of þe same thing.
And when þai wist it was sertayn,
Ayther of oþer was ful fayn.
Sho lete him wirk þare al his will;
And seþen he said þe lady vntyll:
'Dame, I dar no lenger byde, [44 a]
For herein may þou me noght hide.
And þarfore, dame, haue now goday;
I sal cum ogayn when I may.'

3395 *R* his. — 3397 *R* knyght myght com, vn tyll, *W* lady. — 3398 *W* thair, *R* þair awen. — 3400 *R* full, blys. — 3401 *W*, *R* knyght, *R* quyt, seruyse. — 3402 *R* masoune, *W* quayntise. — 3404 *W* Forfered, *R* ferd, suld. — 3405 *W*, *R* afterward, *R* full. — 3406 *R* knyght. — 3408 *R* Till. — 3409–13 *R illegible for first letter of these lines.* — 3409 *R* blys. — 3410 *R* full curtasly. — 3411 *R* scho. — 3412 *R* scho, dremed. — 3413 *R* Scho, welcom. — 3415 *R* tald, dremeyng. — 3416 *R* scho, tald. — 3417 *R* sertaine. — 3418 *R* full fayne. — 3419 *R* Scho, all, *W* thar. — 3420 *R* sithen. — 3421 *R* lengar. — 3422 *R* hyde. — 3423 *R* þarfor, gud day. — 3424 *R* sall com ogayne.

"Þe lady, at þair*e* dep*ar*tyng,
Gaf þe knight a gude gold ri*n*g,
And said: 'Sir, I pray to þe,
When þou sese þis, thi*n*ke on me.'
At þe lady þe ryng he tase,
And graythly til þe hole he gase.
Þe ring he put his fyng*er* on,
And doun ogayn he hied him sone,
Thurgh þe hole was made of stane:
A meri man þe knight was ane.
Þe knyght went vnto þe hall,
Vnto þe erl *and* his men3e all;
Þe erl gert him sit ful ner*e*,
And to hym made he meri cher*e*.
Als þai spak of diuers thing,
Þe erl saw his whiues ring
Opon þe knyghtes fyng*er* bar*e*;
He had wonder how it was þar*e*.
He wist wele þar was none slike,
Ne þat none might be made so like.
And euer he thinkes in hert styll
How ani man might come her till.
Styl he held al in his thoght;
Vnto þe knyght he sayd right noght.
Bot vp he rase bilyue onane;
Vnto his whife he thoght to gane,
For to wit whar*e* hir ri*n*g was.
Þe knight p*er*zayued al þe case.
He hies als fast als he may
Tite vntil hys p*r*eue way.

3425 *R* þair. — 3426 *R* knyght, gud, ryng. — 3428 *R* think. — 3429 *W* hase. — 3430 *R* gr*a*ythely till. — 3431 *R* ryng, putt, one. — 3432 *R* doune ogayne, hyed. — 3434 *R* mery, knyght. — 3435 *W* into. — 3436 *R* Erell, meneyhe. — 3437 *R* Erell, sytt full. — 3438 *R* him, mery. — 3439 *R* diu*er*se. — 3440 *R* Erell, wyues ryng. — 3443 *R* þare, slyke. — 3444 *R* myght, lyke. — 3446 *R* any, myght com, tyll. — — 3447 *R* Styll, all. — 3448 *R* said ryght. — 3449 *R* rayse be lyue. — 3450 *R* wife, *W* whyfe. — 3451 *R* witt, ryng. — 3452 *R* knyght, p*er*sayued all. — 3454 *R* vn tyll his, *W* priue.

"Þe erl hies to þe lady fre;
Bot þe knyght come lang or he.
Vnto þe lady þe ring he cast,
And doun ogayn he hies him fast.
Þe lady has þe ring up hent;
Sho wist ful wele þan how it went.
Sho did it in hir purs in horde;
And sone þarefter come hir lorde.
And with gude chere he gan hir glade,
And asked hyr what chere sho made.
Sho said sho myght haue no solace,
So was sho presond in þat place,
Fra þe sight of alkins men:
'How may I any kumforth ken?' [44 b]
'Dame,' said þe erl ful sone,
'For grete derenes es yt done,
And for I wil nane change þi thoght.'
Þe lady said: 'Sir, thinkes it noght;
Þar es no knight in no cuntre
Þat might change my luf fra þe.
And sen ȝe wil þat it be þus,
At ȝowre lyking habide me bus;
For oþer cumforth kepe I nane
Bot of God *and* of ȝow allane.'
"Þe erl thoght ȝit on oþer thing.
'Dame,' he said, 'whare es þi ring
Þat I þe gaf of gold ful fyne?
Lat me se it, leman myne.'
Þe lady answerd hym vnto:
'Sir, what sal ȝe þarwith do?

3455 *R* Erell hyes. — 3457 *R* ryng, kast. — 3458 *R* doune, hyes. — 3459 *R* ryng. — 3460 *R* Scho, full. — 3461 *R* Scho. — 3462 *R* þare efter. — 3463 *R* gud. — 3464 *R* hir, scho. — 3465 *R* Scho, scho. — 3466 *R* scho, *W* prisond. — 3467 *R* ffro, alkyns. — 3468 *R* comforth. — 3469 *R* Erell full. — 3470 *R* gret, it. — 3471 *R* will, chaunge. — 3473 *R*, *W* Thare, *R* knyght, contre. — 3474 *R* myght chaunge, *W* for. — 3475 *R* yhe will. — 3476 *R* yhour lykyng abyde. — 3477 *R* comforth. — 3478 *R* yhow. — 3479 *R* yhit. — 3480 *R* ryng. — 3481 *W* gaue, *R* full. — 3482 *R* lemman. — 3484 *R* sall yhe þare with.

Wene ȝe þat it be oway
For I were it noght ilk day?
Nai, sir, dredes ȝow neuer a dele,
For I sal ȝeme it wonder wele.'
'Dame,' he sayd, 'for luf of me,
A sight þarof þat I might se;
And, sertes, I ask it for none ill.'
Sho said: 'Sir, gladly at ȝowre will.'
Out of hir purs þe ring sho toke;
Þe lord gan graythly on hir loke.
'Lo! sir,' sho said, 'here is my ring.'
Þe erl had meruail of þis thing,
Þat it was like, by syght,
Þe ring þat he saw of his knight.
Bot wele he hopid *and* weterly,
Þat nane might win to þe lady;
Ne þat hir ring was noght hir fra,
Bot þat þai had bene like, þai twa.
"He was wele solast of þat sight,
And þare he dwelled al þat night.
Þe lady bi hirself oft smyled,
And thoght þat he was wele bigild.
Opon þe morn þe knyght vp rase,
And to þe kirk graythly he gase,
Goddes werkes þare for to wirk.
Seþen com þe erl vnto þe kyrk;
A mes ful sone þan gert he sing,
In honowre of oure heuyn kyng.
Þe erl sent þan hastily,
Efter þe knyght of Hungery.

3485 *R* yhe. — 3486 *R* ilk a day. — 3487 *R* Nay, dred yhow. — 3488 *R* sall yheme. — 3489 *R* said. — 3490 *R* syght þare of, myght. — 3492 *R* Scho, yhour. — 3493 *R* ryng scho. — 3494 *R* graythely, luke. — 3495 *R* scho, es, ryng. — 3497 *R* so lyke be, *W* sight. — 3498 *R* ryng, on, knyght, *W* this. — 3499 *R* hoped, witerly. — 3500 *R* myght wyn. — 3501 *R* ryng. — 3502 *R* at, lyke. — 3503 *R* syght. — 3504 *R* dweld all, nyght. — 3505 *R* be, smyld. — 3506 *R* begyld. — 3508 *R* kyrk. — 3509 *R* Godes. — 3510 *R* Sithen come. — 3511 *R* mess full, syng. — 3512 *R* honoure, heuen. — 3513 *R* Erell.

Þe knyght come sone þe erl vntill. [44 c]
Þe erl said: 'Sir, if þou will,
Þou sal wend to wod with me,
At hunt *and* solace for to se.'
"Þe knyght answerd wordes he*n*de:
'Sir, to wod may I noght wende;
For me es cu*m*en new tiþand,
Þat makes me ful wele lykand,
Fra my cuntre withowten lese,—
Þat my frendes haues made mi pese
For þat knight þat I haue slayn;
And of þir tiþandes am I fayn.
And, sir, þis tiþandes es me broght
Bi my leman, þat has me soght
Heder out of myne awin cuntre.
Þarfor*e*, sir, if ȝowr*e* wil be,
Þis day I pray ȝow with me ete,
And se my leman at þe mete,
And for to make cu*m*forth hir till.'
Þe erl said: 'Gladly I will
Do al þe co*m*forth þat I can,
Bath to þe *and* þi leman;
Whenso þou will, send eft*er* me,
And smer*e*tly sal I cu*m* to þe.'
"Þan went þe erl to his solace,
Vnto þe wod to mak his chace.
And þe knight went sone onane,
And ordand mete *and* drink gud wane.
His hows he dight on gude aray;
And smertly þan he toke þe way
Vnto þe lady fair*e and* bright,

3515 *W* com, *R* vn tyll. — 3516 *W* Sire. — 3517 *R* sall wende. — 3518 *W* be. — 3521 *R* comen, tythand. — 3522 *R* full. — 3523 *R* ffro, contre w*ith* outen. — 3524 *R* At, has, my. — 3525 *R* knyght, slayne. — 3526 *W*, *R* tythandes, *R* fayne. — 3527 *R* þes, *W*, *R* tythandes. — 3528 *R* B*e*, le*m*man. — 3529 *R* Hyder, awen contre, *W* owt. — 3530 *R* þarfor, yho*ur* will. — 3531 *R* yhow, ette. — 3532 *R* le*m*man. — 3533 *R* mak comforth, tyll. — 3535 *R* all, kan, *W* cumforth. — 3538 *W*, *R* smertly, *R* sall, com. — 3541 *R* knyght, — 3542 *R* ordaind, drynk. — 3543 *R* dyght, gud. — 3545 *R* fair, bryght.

And gert þat sho war gayly dyght,
In gold garmentes, richely wroght,
And talde hir al how he has thoght
þat ilk day sho *and* hir lord
Sold bath togeder et of a bord;
And how hir lord sold vnderstand
þat sho war cu*m*en out of fer land.
Down he broght hir til his hows,
Hamely als sho war his spows.
Bot hir garmentes war al new,
þat no man in þat cuntre knew.
Opon hir fingers gert he done
Gold ringes ful many one.
Hir hed was gayly dubed *and* dyght
With gerlands al of gold ful bright.
So out of kenyng he hir broght
þat hir lord þan knew hir noght. [44 d]
"Fra hunting come þe erl in hi;
þe knyght him keped ful curtaisly,
And til his hows he led him þan
For to ett with his leman.
Redy was ordaynd *and* dyght
Mete *and* drink for mani a knight.
Vnto þe bord þe erl es set,
And his whif, with him to et.
þe knight said: 'þis es my leman;
Makes hir comforth if ȝe can.'
þe erl bad sho sold be blith,
And he biheld hir mony a syth;
And wonder in his hert had he

3546 *R* scho. — 3547 *R* rychely. — 3548 *R* tald, all. — 3549 *R* scho. — 3550 *R* Suld, to gyder ett. — 3551 *R* suld. — 3552 *R* scho, comen. — 3553 *R* Doune, till. — 3554 *R* scho. — 3555 *R* all. — 3556 *R* contre. — 3557 *R* fyng*ers*. — 3558 *R* rynges full. — 3559 *R* heued, dubbed, dight. — 3560 *R* garlandes all, full bryght. — 3563 *R* huntyng, Erell, hy. — 3564 *R* full, *W* curtaysly. — 3565 *R* till. — 3566 *R* le*m*man. — 3567 *R* ordaind. — 3568 *R* drynk, many, knyght. — 3569 *R* sett. — 3570 *R* wyf, ett. — 3571 *R* knyght, le*m*man. — 3572 *R* yhe kan. — 3573 *R* scho suld, blythe. — 3574 *R* be held, many, sythe.

How þat it so myght be,
þat any lady in þis life
Might be so like his owin wyfe.
þe lady praied him blith to be,
And ett gladly, par charite.
þe erl bad hir also be glad,
And loked on hir als he war mad;
Bot he thoght þe towr*e* was so strang
þat þar*e* myght no man do hi*m* wrang,
Ne þat his whif might noght cu*m* doun.
þarfor*e* trowed he no tresowne.
He thoght: 'Oft sythes bifalles slike,
þat mani wemen er oþer like,
Als was þe ring of gold fyne
þat I wend wele had bene myne.'
"þus þe erl left al his car*e*;
Of þis mater he thinkes no mar*e*.
þan said þe knight on þis manor*e*
Vnto þe erl: 'Sir, mase gude cher*e*.'
þe erl said: 'Sir, I þe pray,
þe sertan soth þat þou me say
Whe þin es þis fair*e* lady
þat þou has set at met me by?'
þe knight said: 'Sir, bi my lewte,
Sho es cu*m*en f*ra* myne awyn cuntre;
Sho es my leman þ*a*t has me soght,
And new tithandes sho haues me broght:
Mi pese es made foreuermar*e*
For þe knight þat I slogh þar*e*,
So þat I may wend hardily

3577 *R* lyfe. — 3578 *R* lyke, awen. — 3579 *W*, *R* prayed, *R* blyth. — 3580 *W* elt, *R* charyte. — 3581 *R* als. — 3583 *R* toure. — 3585, 3587, 3588 *R first letter of the line obliterated.* — 3585 *R* wyfe ... ht, com doune. — 3586 *R* þar for, tresoune. — 3587 *R* sithes, slyke. — 3588 *R* many, lyke. — 3589 *R* ryng. — 3591 *R* all. — 3593 *R* knyght. — 3594 *R* gud. — 3595 *W* Sire. — 3596 *R* sertaine. — 3597 *R* Whethen, *W* Wheym, *R* fayre. — 3598 *R* sett, mete. — 3599 *R* knyght, be. — 3600 *R* Scho, comen fro, *W* from, *R* awen contre. — 3601 *R* Askes *instead of* Sho es, *R* le*m*man. — 3602 *W*, *R* tythandes, *R* scho, boght. — 3604 *R* knyght.

Hame ogayn my pese to cri;
And þarfor*e* wil I with hir wende,
For to speke with ilka frende.'
'Sir, sekerly,' said þe erl þan, [45 a]
'Me think þou has a fayr*e* leman.'
"Whan þai had etyn *and* dronken inoghe,
Þai toke vp mete, *and* clathes drogh.
When þe erl liked to gane,
He toke leue at þe knyghtes lema*n*.
And hastily when he was went,
Þe knight *and* þe lady gent
Sone did of þe riche aray
Þat þai had done on þat day;
Hir awyn robe sone did þai on,
And dighted hir als sho was won.
And þan sho toke þe preue sty
Into þe tour*e* ful hastily.
Þe knight gan playnly with hir pas
Vntil sho in hir chamber was.
And vnnethes was þe knyght went out
When þe erl was gane obowt;
Vnto þe tour*e* he takes þe way
Als hastily als euer he may;
Þar*e* he findes his lady,
Keped him ful curtaysely.
"Þan was þe erl in hert ful glad
When he wist þat he hir had.
Him thoght ȝit sho was like fully
To þe lady þat sat him by.
Þar*e* þe erl dwelled al nyght,
And laiked him with his lady bright.

3606 *R* o gayne, cry. — 3607 *R* þarfor will, wend. — 3608 *R* frend. — 3609 *R* sikerly. — 3610 *R* fair le*m*man. — 3611 *W* eten, inoughe, *R* When. — 3612 *R* droghe. — 3613 *R* lyked. — 3614 *R* le*m*mane. — 3616 *R* knyght. — 3617 *R* ryche. — 3619 *R* awen. — 3620 *R* dyghted, scho. — 3621 *R* scho, *W* priue. — 3622 *R* full. — 3623 *R* knyght. — 3624 *R* Vn till scho, chaumbre. — 3626 *R* o bout. — 3629 *R* fyndes. — 3630 *R* full curtaisly. — 3631 *R* full. — 3632 *W* Whan. — 3633 *R* yhit scho, lyke. — 3634 *R* satt. — 3635 *R* all. — 3636 *R* layked, bryght.

Þat night þai wroght what þair*e* wils war*e*;
And on þat wise þai met na mar*e*.
Herkens now, how it bifell:
On þis maner stode þat castell,
Þat þe se ran fast byside;
Many gode shippes gan þar*e* bide.
Whils þe erl of grete honowr*e*
Lay with þe lady in þe towr*e*,
Þe knight ordand a ship of sail,
And gert ber*e* þeder gude vetaille;
Al his gode þeder gert he ber*e*,
Gold *and* siluer *and* oþer ger*e*.
"On þe morn þe erl forth gase,
And left his lady in þat place.
Vntil þe kirk þan went he sone
And herd his mes als he was wone;
And when he to þe kirk was gane,
Þe knyght went to þe towr*e* onane,
And down he broght þe fayr*e* lady
Into his hows ful pr*e*uely. [45 b]
And of þai toke þe clathes sone
Þat þe lady had hir on;
Þai dight hir in þe garment*es* gay
Þat sho had on þat oþer day;
With gerlandes *and* with gleter*and* thing
Was sho made out of knawyng.
"When al was done als it sold be,
Vnto þe erl, his lord, went he.
'Sir,' he sayd, 'I wald þe pray
Of a ded þis ilk day:
Þat þou wil gif me with þi hand

3637 *R* þair wyls. — 3638 *R* wyse, mett no. — 3640 *R* man*ere*. — 3641 *R* bi syde. — 3642 *R* gud schippes, byde. — 3643 *R* gret honoure. — 3644 *R* toure. — 3645 *R* knyght ordaind, schipp, sayle. — 3646 *R* þider gud vetaile. — 3647 *R* All, gud þider. — 3648 *R* syluer. — 3650 *W* plase. — 3651 *R* vn tyll, kyrk. — 3652 *R* mess. — 3653 *R* kyrk. — 3654 *R* toure. — 3655 *R* doune, fair. — 3656 *R* full, *W* priuely. — 3658 *R* o pone. — 3659 *R* dyght. — 3660 *R* scho. — 3661 *R* garlandes. — 3662 *R* scho. — 3663 *R* all, suld. — 3666 *R* thing *instead of* ded. — 3667 *R* will gyf.

My leman or I pas þi lond,
Þat I mai wed hir to my whife;
For with hir wil I lede my lyfe.'
He sayd he thoght to wed hir þan
Þat had byfor*e* ben his leman,
For luf of God *and* als for drede,
And for he sold þe better spede.
Þe erl said: 'Þat es gude scill,
And als þou sais, syr, do I will.'
"Sone þe erl cals knightes twa,
And bad þam sone þat þai sold ga
And feche þe lady vnto þe kirk.
Þai war redy his wil to wirk;
To kirk þai led þat fair*e* lady.
A p*r*este was reuist hastily.
Þe erl come with meri cher*e*,
Omang al þat folk in fer*e*.
His owin lady he toke byliue
And gaf þe knyght vntil his wiue;
Þe prest þam weddes swith sone.
And als tite als þe mes was done,
Þan was þar*e* made grete menest*r*elsy;
And þe knight *and* his lady
Went þam forth with grete solas
To þe ship whar*e* his godes in was.
Þe erl went with þam þartill;
Þe knight went yn with ful gude will.
"Þe lady stode still on þe sand;
Þe erl toke hir by þe hand,
And bad þe knyght sold hir take,
Euermar*e* to be his make.
Þar*e* þe knyght toke þe lady,
And said to þe erl: 'Sir, gramercy
Of þis *and* of al oþer grace.'

3668 *R* Mi le*m*man, pass. — 3669 *R* may, wyfe. — 3670 *R* will. — 3671 *R* said. — 3672 *R* be fore, le*m*man. — 3673 *W* lufe. — 3673 *to* 4022 (*two folios following fol.* 125) *R omits.* — 3677 *W* knyghtes. — 3682 *W* prieste. — 3701 *W om. second* of.

Þus of þe erl hys leue he tase;
Þe wind blew, þai went þair*e* way. [45 c]
Þus lost þe erl his whife for ay;
He gaf hir þus þe knyght to wed;
Þarfor*e* ful sari life he led.
"When þe knight was went with þe lady,
Þe erl wendes hame hastily;
Vntil þe tour*e* þe way he tase,
To tel his lady how it was,
And how he had his knyght cu*n*uayd;
He trowed noght how he was bitraid.
Vntil his tour*e* þus wendes he right,
For to speke with his lady bright.
Into þe chameber gan he ga,
And loked obout, bath to *and* fra;
He saw no syght of his lady;
Þarfor*e* sone he wex sary.
Of hir cowth he nothing her*e*;
Þan he wepid with sari cher*e*.
Vnto himself he gan him mene
Þat al was soth als he had sene.
Þan wist he it was his lady
Þat at þe mete was set him by.
To wax wise þan he bigan;
Þarfor*e* blamed him moni a man."
Þan þe maist*er* Maxencius
Vnto þe Emp*er*our*e* said þus:
"On þis wise dose þou, sir," said he,
"When þi whif spekes to þe:
Þou trowes hir tales day *and* nyght,
Bett*er* þan þat þou sese in sight.
And, sir," he said, "þat þis soth be,
Tomorn þou sal wele her*e* *and* se —
Who has þe wrang in al þis strife,
Whe*þ*er þi son or þi wife.
For tomorn þi son sal speke;

3711 *W* conuayd. — 3725 *W* began.

Þan hope I wele þou wil him wreke."
Þe Emperowre sais: "Bi my swire,
Sir, þat war my moste desire.
If I mai whit who has þe right,
It sal be venged at my might."
Þan þe maister wendes his way;
Þus was þe childe saued þat day.
Þe Emperice þan was ful wa
Þat þe childe was saued swa;
For wele sho wist hir was na bote
Of þat mater more to mote.

Here Bigins þe *Fiftend* Prolong.

Þe Emperoure þan, al þat night, [45 d]
In his hert he was ful lyght;
Bot þe Emperice had mekil sorow
For þe child sold speke at morow.
Þe Emperoure lay in gude pese;
Him for to preche wald sho noght prese.
On þe morn þe Emperoure
Went to kirk with grete honowre,
With many knytes of his menge.
And al þe burias of þat cete,
Burias wiues, *and* maidens bright,
Wele araid *and* richely dyght,
To court þai come with ful gude chere,
Þe child speche for þai wald here.
Þe Seuyn Maisters euerilkane
Come vnto þe court onane.
Smertly when þe mes was done,
Þe Emperoure him hasted sone;
Til a faire place he made him boun,
And bad þe folk þai sold syt down.
Sone he cald þe Maisters Seuyn,

3738 *W* will. — 3741 *W* may. — 3742 *W* mi. — 3748 *W* wel. — *Heading W om., MS.* xv. — 3752 *W* childe.

And twa he gan bi names neuyn,
And bad þam feche his sone forth sone.
His cumandment bilyue was done;
þai went to presowne with gude will,
And broght þe childe his fader vntill.
Ful klenly was he cled *and* dyght,
Bot he was lene *and* febil of myght.
þe childe was set in middes þe place,
Right befor his fader face.
þe folk made mikil noys *and* shrill;
þarfore þe childe ȝit held hi*m* still.
He thanked God of his gude grace
Whils þai made pese in þat place.
þan stode þe child vp sone onane,
Bifor*e* his fader *and* þe folk ilkane;
He bowed him ful bowsumly,
And of his fader asked mercy.
He said: "Sir, ȝe er wrethed wrang;
þat sal ȝe wit wele or I gang.
þe wiked wil, sir, of ȝowr*e* wife
Has made me al þis mekil strif;
For sho had made thurgh sorceri
Thing þat I sold haue bene ded by.
I saw in þe mone *and* st*er*nes all
How þat sold of me bifall:
þat, had I spoken with any man
To seuyn days war cu*m*en *and* gane, [46 a]
My hert sold sone haue broken i*n* sond*er*;
þan had my maist*er*s bene al vnder.
And for my maist*er*s þat me ȝemed
For my sake sold noght be flemed,
þarfor*e*, sir, I held me still,
And sofferd what men did me till."
"Bot, fader," he said, "it fars of þe,
And right so haues þou done with me

3771 *W* fech. — 3778 *W* before. — 3797 *W* asonder. — 3798 *W* maysters, under.

Als did a gudeman, here bi west,
Þat his son in þe se kest,
For he said he sold be, by grace,
Richer man þan euer he was."
Þe Emperoure said: "So haue I sele,
Son, þi wordes payes me wele;
Þarfore, son, for my benzown,
Tel vs al now þat resown.
Þi maisters has al tald for þe
Tales þat ful wele liked me;
Bot, sone, a tale of þe allane
Wil like me mare þan þai ilkane;
Þarfore þi tale þou tell vs till."
He said: "Sir, gladly, at ȝowre will."

[Story XV. Vaticinium.]

Þe *Fiftend* Tale Said þe Childe.

"Syr," he said, "in þis cuntre
Wond a man, curtays *and* fre;
He had a son was wise *and* balde,
Of fully fifften winters alde.
Opon a day, in somers tyde,
Þe gudeman went by þe se-syde.
He had a ship þat new was wroght;
He bad þe mayster it sold be broght
A mile or twa opon þe se,
And himself þarin wald be.
He toke his son, als ȝe may here,
And went to ship þai bath in fere;
Þai war in will þam to solas,
In an yle þat in þe se was.
"Als þai þederward gan wende,
Twa rauenes on þaire shippes ende
Cried on þam loud *and* shill,
And ouer þaire ship þai houed still.

3810 *W* wel. — *Heading W om., MS.* xv. — 3834 *W* ravenes. — 3835 *W* loude.

Þan said þe fader, with hert fre:
'Son, what may al þis noys be,
Þat þise rauens thusgat cri?
What euer sal it sygnyfy?'
"Þe child was of wit ful klene; [46 b]
He said: 'I wote wele what þai me[ne].
Þir twa rauens says in þaire steuyn
Þat, thurgh þe help of God of heuyn,
I sal be of so grete powste,
Fader, þat þou sal noght knaw me;
And if I wil it soffer sertayn,
Fader, þou sal be ful fayn
For to hald my kapes sleue,
Whils I washs; þis may ȝe leue.
And more ȝit sais þe rauens twa:
Þat my moder sal alswa
Be ful fayn to hald þe clathe
Whills my handes be wyped bath.'
When þe fader herd how he sayd,
Of his wordes he was noght payd,
And til his son þan gan he say:
'Þe crakes sal ly, if I may.
What, son,' he said, 'couaites þou
To be richer þan I am now?
Nay, sertes, it sal noght be swa
Whils þat I may ride *and* ga.'
His semly son þan hentes he,
And kest him sone into þe se.
He turned þe ship with eger mode;
Þe child flet forth in þe flode.
"Þe fader bade þe rauens him take,
And with his body meri make;
And hastly went he hame ogayne;
Ful wele he wend his son war slaine.
Þe child swam forth in þe se;
On God in heuyn ay thinkes he,

3842 *W* wot, *MS.* me . . . — 3848 *W* fayne. — 3851 *W* says. — 3854 *W* bathe. — 3868 *W* bodi.

And specially he praied him till
To help him if it war his will.
And God of heuy*n*, of his grete grace,
Made him to riue vp in a place,
Opon ane ile þar*e*, in þe se.
Ful ioyful þan in hert was he.
Þe childe ȝede vpon þe land,
And thanked Ihe*s*u of his sande.
In þat land he lifed allane;
Foure daies mete ete he nane.
"He herd þe fowles speke him till,
And said: 'Childe, gif þe noght ill;
Ihe*s*u wil þe help in haste;
Þi meschefe es now alþermaste.'
Þe childe knew wele þe fowles sang;
He thanked God graithly omang. [46 c]
He vnderstode al fowles language,
Bath yn wod *and* als in cage.
Þai sang him cu*m*fort wonder wele,
For he wist þair*e* meni*n*g ilk dele.
"Þe fift day þan come sayland
A fissher bote biside þe land.
Of þat sight ful fayn was he,
And fast he hies him to þe se.
'Help me, sir,' þus gan he cri,
'For Ihe*s*u luf *and* milde Mari.'
Þe fissher saw þe childe allane,
And vnto him he rowed onane.
And sone when he come to þe childe,
He spak to him with wordes milde:
'Frely childe, what dose þou here?'
Þan said þe childe with simpil chere:
'Sir, help þat I war in þi bate,
And I sal tel þe al my state.'
Intil his bate he gan him bring,
And þan he talde him his asking:

3877 *W* an. — 3880 *W* Jesu, sand. — 3882 *W* Four. — 3885 *W* Jesu. — 3886 *W* mischefe. — 3890 *W* Bathe. — 3898 *W* Jesu. — 3899 *MS.* ffissher.

How his fader kest him in þe se
For he said þat he sold be
Gretter of myght, by Goddes grace,
And richer þan his fader was;
And how he swam into þat yle,
Al he talde him in þat while.
"Þe fissher thoght of hym pete.
'Childe,' he said, 'I sal bring þe
Vntil a kastel here nerehand,
Vnto þe kinges steward of þis land.
Þare sal þou play *and* meri make.'
Þe childe said: 'For Ihesu sake,
Bring me, if it be þi will,
Þare I may ette *and* drink my fill.'
Sone þai come to þe castele
Whare þe fissher was knawen wele.
He sald þe childe, I vnderstand,
Vntil þe steward of þat land.
Þe steward was of hym ful fayn;
He saw neuer fairer for sertayne:
He was ful cumly on to call,
Faire *and* curtays euer with all.
Þe childe wex *and* wele gan thryue;
Þe steward lufed hym als his lyue.
"In þat land þan was a king
Þat had grete thoght *and* made mornyng
For thre rauens þat cried on him ay; [46 d]
In kirk, in hall, in ilka way,
Whareso he sold ryde or gane,
Þa rauens cried euer onane—
Opon þe king ay gan þai cry.
His folk þarof had grete ferly;
And al þe men of ilk cuntre
Had grete selkuth þat sight to se.
Þe king in no place [might] haue pese,
For of þaire noys wald þai neuer sese;

3914 *W* whyle. — 3915 *MS.* ffissher. — 3920 *W* Jesu. — 3924 *W* Where. — 3928 *W* fayrer. — 3930 *W* Fayre. — 3943 *MS. om.* might. — 3944 *W* thair noyse.

Nowþer for bow ne for sling
No man might þam oway bring.
"Þe king wald fayn oway þam wyn,
Bot he wist noght how to bygyn.
Efter his barnage has he sent,
And gert ordayn a grete parlement,
For to wit encheson why
Þat þe rauens made slike cri;
For wele he trowed þam al omell
Þat som wise man sold him tell.
When his barons wist his will,
Hastily þai come him till;
Al þe lordes on ilka syde
Come vnto þe court þat tide.
Þe steward þat had þe childe in keping,
Said he wald wend vnto þe king,
If he myght here of any man
Þat þe king wele tell can
Why thre rauens opon him cry,
And what þat it might signyfy.
'Sir,' said þe child, 'par charite,
Wiltou lat me wend with þe?'
Þe steward said: 'Sen þou wil swa,
Gladly saltou with me ga.
Þe kinges wil son saltow here,
And sum gude þare may þou lere.'
"Þe steward wendes, þe childe alswa,
And with þam oþer many ma.
Vnto þe kourt þan cumen ware,
Erles, barons, both les *and* mare.
Þe sertayn day bifore was set;
Þarfor þe lordes, withowten let,
Come vnto þat sertayn day.
And þan þe king gert sone puruay
Al þe lordes into a hall,
And set himself omang þam all.

3958 *W* Com, courte. — 3979 *W* All.

'Sirs,' he sayd, 'ȝe sal sit downe,
And takes entent to my resowne.' [47 a]
"Þan stode he vp omanges þam all,
On þe heghest place in þe hall.
'Lordinges,' he said, 'lokes omang ȝow
If any man can tel me now
Of thre rauẽns þat cryes on me,
In what stede so þat I be.
Wha can me tel, so mot I thriue,
My doghter sal he haue to wiue,
And half my kingdom ilka dele,
Þat he sal hald him paid ful wele.'
When þe king had said his will,
Al þe lordes sat stane-still;
Of al þe wise men þat þar ware,
Nane kowth gif him graith answare.
Þe steward childe þan was wele paid,
When he herd how þe kyng had said;
In his hert he thinkes wele
Þat he kowth tel him ilka dele.
Til his lord spekes he preuely,
And sais: 'Þis tale wele tel can I,
Of þe rauens þat on þe king cries,
And also what it signyfies.
If þe king will hald þat he has hight
Vnto þam þat kowth tel him right,
To tel him wil I wele warand
If he wil hald me lele couenand.'
"Þe steward said: 'Lat swilk wordes be,
For, son, þou may sone shend me;
If þou tald a wrang resown,
In euyl tyme come we to toun.'
'Sir,' said þe childe, 'drede þe nathing;
I knaw ful wele þe fowles criyng;
Whare any singes in wode or cage,
I vnderstand wele paire langwage.'

3984 *W* highest. — 3987 *W* the *for* thre. — 4001 *W* priuely. — 4002 *W* said. — 4013 *W* sayd.

Þe steward stode vp in þe hall
And to [þe] king þan gan he call:
'I haue a childe,' he said, 'sir kyng,
Þat can tel þe þine asking:
Why þe thre rauens opon þe cry,
And als what it may signyfy,
If þou will hald þat þou has hyght
Vnto þam þat can tel þe right.'
"'Ȝis,' said þe king, *and* þarto sware,
'Al þat I hight *and* mekyl mare
Sal I gif him þat me tels
Why þe thre rauens on me ȝelles.'
Þe steward þe childe vnto þe king led, [47 b]
And bad he sold noght be adred.
When þe child come to þe king,
He bad he sold mak no lesyng.
Þe childe said: 'Sir, by God mighty,
I sal say noght bot sothfastly.'
"Þan stode þe childe vp sone onane,
Bifore þe barons euerilkane.
On him þai loked, bath les *and* mare;
So faire a childe saw þai neuer are.
'Sirs,' he said, 'ȝe se ilkane
How a rauen sittes *and* cries allane.
Sir king,' he said, 'I tel it þe,
It es þe femal of þe thre.
And, sirs,' he sayd, 'ȝe se alswa
How þare sittes oþer rauens twa.
Also ȝe se þaire ferly fare,
How þe les cries on þe mare.
Þe mare of þam þe elder ys;

4018 *MS. om.* þe. — 4021 *W* rauen. — 4022 *MS.* gignyfy. — 4024 *W om.* can, *R* kan tell, ryght. — 4025 *R* Yhis, kyng, þare to. — 4026 *R* All, mykell. — 4027 *R* Sall, gyf. — 4028 *R* Whi, yhels. — 4029 *R* child, kyng. — 4030 *R* suld. — 4031 *R* kyng. — 4032 *R* suld. — 4033 *W*, *R* child, *R* be, myghty. — 4034 *R* sall. — 4035 *R* child. — 4036 *R* Bi for. — 4037 *R* both less. — 4038 *R* fair, child. — 4039 *R* yhe. — 4040 *R* syttes, cryes. — 4041 *R* kyng, tell. — 4042 *R* female. — 4043 *W*, *R* said, *R* yhe, all swa. — 4044 *R* syttes. — 4045 *R* yhe, þair. — 4046 *R* less cryes. — 4047 *W* them, *R* is.

Þat oþer female first was his.
He held hir wele al threty ȝere;
Þan so bifell þat corn was dere,
Þarfore þe alder hir forsoke,
And nothing wald he til hir loke.
He fled fra hir in þat dere tyme,
And on sere sides soght sho hym.
"'Þus when þe alder hir gan forsake,
Þe ȝonger toke hir to his make;
Þe ȝonger rauen hir toke þat tyme
For his felow forth with hym.
He ȝemed hir ful wele always,
Both by nightes *and* bi dayes.
Fro hir neuer fleghe he walde,
Nowther for hunger ne for calde.
Now es þe ald rauen cumen ogayn,
And wald haue his fere ful fain.
Þe ald rauen sais þat sho es his;
Þe ȝonger sais þat "Myne sho ys,
For I haue wond with hir alway
And left hir nowþer night ne day."
He sais sho sal noght part him fra,
Nowþer for wele ne for wa,
Til þe dome, sir king, be gifen of þe,
Wheþer make þat sho sal be.'
"Þe child said: 'Sertainly, sir king,
Þis es þe cause of paire crying.
When þou haues said to þam þi will
And gifen þe dome by right *and* scyll, [47 c]
Wheþer of þam þat hir sal haue,

4049 *R* all thretty yhere. — 4051 *R* þarfor. — 4052 *R* till, luke. — 4053 *R* fro. — 4054 *R* sydes, scho. — 4056 *R* yhonger. — 4057 *R* yhonger. — 4058 *R* hime. — 4059 *R* yhemed, full, all ways. — 4060 *R* bi nyghtes, days. — 4061 *R* fle, wald. — 4062 *R* Nouther, cald. — 4063 *R* comen o gayne. — 4064 *R* full fayne. — 4065 *R* scho. — 4066 *R* yhonger, scho is. — 4067 *R* alway *mutilated.* — 4068 *R* nouther nyght, ne *mutilated.* — 4069 *R* scho sall. — 4070 *R* Nouther. — 4071 *R* Till, kyng, gyfen. — 4072 *R* scho sall. — 4073 *R* kyng. — 4074 *R* þair. — 4075 *R* has. — 4076 *R* gyfen, be ryght, skyll, *W* scill. — 4077 *R* sall.

Na mar*e* on þe þan wil þai craue,
Ne na mar*e* mak noyse ne cri;
Hame þai wil wend hastyly.'
"Þe king toke kownsail of þis thing
At his barons ald *and* ȝing,
How he sold deme þe rauens twa:
Whilk sold hir haue *and* whilk forga.
Þan al his barons talde him to,
How þat þam thoght best to do.
Bi kownsail of barown *and* knyght
Þe king gaf dome by reson right.
He went byfor þa rauens thre,
And stode þat þai al myght him se.
Þe rauens cried als þai war won;
Þe king spak vnto þam sone,
And said þat þe female sold ay
Dwel with hym, both night *and* day,
Þat kepid hir fra noyes ser*e*
In þat tyme þat þe corn was der*e*;
And he þat put hir þan him fra,
By reson he sal hyr forga:
He lufed hir noght, þis es sertayn,
Þat wald with hung*er* sho had bene slayne.
"When þe alder rauen of þe twa
Herd þe king gif þe dome swa,
He made a cri *and* rewful mane;
Þar*e*of had meruayl many ane.
On his maner he morned fast,
And with swilk playnt oway he past.
Þe king herd *and* saw al þis;

4078 *R* will. — 4079 *R* no, noys, cry. — 4080 *R* will wende hastily. — 4081 *R* kyng, counsail. — 4082 *W* alde, *R* yhing. — 4083 *R* suld. — 4084 *R* suld. — 4085 *R* all, tald. — 4087 *R* counsail, baroune *and* of. — 4088 *R* kyng, bi, ryght. — 4089 *R* bi for. — 4090 *W om.* al, *R* all. — 4091 *R* cryed, wone. — 4092 *R* kyng, *W* son. — 4093 *R* suld. — 4094 *R* Dwell, nyght. — 4095 *R* keped, fro. — 4096 *W om.* þe. — 4098 *R* Be, sall hir. — 4099 *R* is sertaine. — 4100 *R* sch, slaine. — 4101 *R* elder. — 4102 *R* kyng gyf. — 4103 *R* cry, rewfull. — 4104 *R* þar of, m*er*uail. — 4105 *R* þis *instead of* his, manere, murned. — 4107 *R* kyng, all.

In hert he had ful mekil blys.
Þa oþer gan þaire fethers shake,
And mekil myrth þan gan þai make;
Þai toke a flight [*and*] flow oway;
Þis thoght þe king a nobil play.
Þe child he gert biforе hym call,
Right þarе omang his barons all:
He held him quaynt *and* wonder wise;
And ful wele quit he his seruise.
"Þe king gaf him, þarе in þat place,
Hys doghter, als þe couenant was,
And half his kingdom, grete *and* small,
And efter hym for to haue all.
Now has þat childe so mekil thing,
He may be felow with erl *and* king.
"Opon a day he hym bythoght [47 d]
On hys fader þat him forth broght,
And on his moder þat hym barе.
Þan in grete pouert fallen þai warе;
Þai went for shame fra þairе cuntre,
And come *and* wond in þat cete
Whарe þairе son was lord *and* king.
Bot þai ne wist noght of þat thing;
Ne he wist noght þat þai war þarе,
Ne noght he knew of þairе mysfarе.
Bot als he lay opon a nyght,
In a dreme þan thoght him right,
Þat he was warned in visiowne,
His fader *and* moder was in þe town;
It bad he sold tak þam hym till,
And also wirk what war þairе will.

4108 *R* full mykell. — 4109 *R* þair, schake. — 4110 *R* mykell. — 4111, 4112 *R* *first half of line obliterated.* — 4111 *R* .. yght, *MS. om. and.* — 4112 *R* kyng, noble. — 4113 *R* bi for him. — 4114 *R* Ryght. — 4116 *R* full, quytt, *W om.* he, *R* he hi*m* his. — 4117 *R* kyng. — 4118 *R* His, conand wase. — 4119 *R* kyngdom gret. — 4120 *R* him. — 4121 *R* haues, child, mykell. — 4122 *R* kyng. — 4123 *R* him bi thoght. — 4124 *W*, *R* his, *R* furth. — 4125 *R* him. — 4126 *R* gret. — 4127 *R* schame, þair contre. — 4129 *R* þair, kyng. — 4132 *R* þair. — 4134 *R* ryght. — 4135 *R* visyoune. — 4136 *R* toune. — 4137 *R* suld, him tyll. — 4138 *R* all so, *W* thare.

"At morn þe childe cald seriantes twa,
And bad þai sold his erand ga,
Preuely into þe towne,
And spir in stretes, vp *and* downe,
Efter a man of strange cuntre
Newly cumen, hys whife *and* he:—
'His name es Gerard Nories son;
Wayt preuely whare þai mai won.'
When þai him fand, he bad þam say
Þat þai war welkum alway
To soiorn in þat same cete,—
And at þe king himself wald se
Of paire fare *and* of paire life,
Bath of him *and* of his wife;
And bid þam ordain alkins thing
On þe morn to kepe þe king,
Mete *and* drink bath gude *and* fine:—
'For my wil es with þam to dine.'
"Þe seriantes went with hert glad,
And spird obowt als he þam bad;
Vp *and* down þai spirred ful fast,
So þat þai fand þam at þe last.
When þai had funden þat man vnkowth,
Þai hailsed him mildely with mowth.
'Sir,' þai said withouten leseing,
'Wele þe gretes þe ȝong kyng.
And, sir, he sendes þe word with me
Þat he wil cum *and* dyne with þe
Tomorn at prime, withowten delay;
Þarfore his mete luke ȝe puruay.'

4139 *R* child. — 4140 *R* suld. — 4141 *R* toune. — 4142 *R* spyr, doune. — 4143 *R* After, straunge contre. — 4144 *R* comen his wife. — 4145 *R* noryes. — 4146 *W* priuely, *R* may. — 4148 *R* welcom all way. — 4150 *R* kyng. — 4151 *W* their, *R* þair fair, þair lyfe. — 4152 *R* Both, wyfe. — 4153 *W* bad, *R* byd, ordaine alkyns. — 4154 *R* kyng. — 4155 *R* drynk, *W* bathe, *R* bothe gud, fyne. — 4156 *R* will, dyne. — 4158 *R* spyrd o bout. — 4159 *R* doune, spyrd full. — 4161 *R* fonden, vncouth. — 4162 *R* myldely. — 4163 *R* lesyng. — 4164 *R* yhong. — 4166 *R* will come. — 4167 *R* pryme with outen. — 4168 *R* þarfor, yhe.

'Sertanly, sirs,' þan sayd he,
'Þe king es ful welku*m* to me, [48 a]
And swilk gode, sirs, als we haue
Vnto þe king w[e] vowche it saue.'
Vntil his whif he sayd in hy:
'Dame, in hert I am sary
Þat we haue noght al ful plente
To welku*m* swilk a lord als he.'
"Þe gude wife said: 'Sir, greues ȝow noght;
What so vs wantes sal sone be boght,
So þat he sal be wele at ayse.'
Vnto þe seriantes þan sho sais:
'Al þat we haue, sirs, in al thing
Es redy vnto mi lord þe king.'
Þe seriantes went þan hame ogayn,
And sayd þe king þir sawes sertayn:
How þat þai had funden þe man,
And how þat he þam answerd þan.
Þan was þe king ful glad in hert
Þat þai war*e* hale *and* in quert.
"On þe morn he toke a litel menge,
And to his fader þan wendes he.
He rides right til his fader dor*e*;
Seriantes of mace went him bifor*e*.
Right at þe dor*e* þan down he lyght,
And went into þe hows ful right.
Þe godeman welku*m*ed fayr*e* þe kyng,
Bot of him had he na knawing;
Þe whife him welku*m*d als ful rath;

4169 *R* Sertainly, *R*, *W* said. — 4170 *R* kyng, full welcom. — 4171 *R* gud syrs. — 4172 *R* kyng, vouche, *MS. om.* e *of* we. — 4173 *W* Vntill, *R* vn tyll, wife, said. — 4175 *R* all full. — 4176 *R* welcom, kyng *instead of* lord. — 4177 *R* gud wyfe, yhow. — 4178 *R* sall. — 4179 *R* sall. — 4180 *R* scho says. — 4181 *R* All, all. — 4182 *W* my, *R* kyng. — 4183 *R* ogayne. — 4184 *R* said, kyng, wordes *instead of* sawes, sertayne. — 4185 *R* fonden. — 4187 *R* kyng full. — 4188 *R* war, in gud quert. — 4189 *R* lytell meneyhe. — 4191 *R* rydes ryght tyll. — 4192 *R* bi for. — 4193 *R* Ryght, doune. — 4194 *R* full ryght. — 4195 *R* gud man welcomd fair. — 4196 *R* no knawyng. — 4197 *R* wife, welcomd, full rathe, *W* welkumed.

Þe kyng thanked blithly þam bath.
Þe kinges dener wele was grayd;
Þai set trestes *and* bordes on layd,
Þai spred clathes *and* salt on set,
And made redy vnto þe mete;
Þai set forth wat*er* *and* towell.
Herkens now how it bifell:
In a gude kape þe king gan stand,
Als custume was þan in þat land.
"When þai gaf water vnto þe king,
Þe fader saw þe sleue down hing;
He stirt þarto *and* held it vp,
For water sold noght þaron drop.
Þe godewife gan bifor*e* him stand,
With a towayl to wipe his hand;
Sho honorde him at al hir myght.
And when þe king saw þis in sight,
A squier he gert þe towayl take;
And to his moder þan he spake,
And to his fader in þat place. [48 b]
'Fader,' he said, 'thurgh Goddes grace,
Fulfild es now þe crakes crying,
Þat talde bifor*e* of al þis thing:
How þat I sold be recher man,
And haue more welth þan ȝe had þan;
And for I sayd it sold so be,
Sir, ȝe kest me in þe se.'
"When þe fader herd þis tale,
In his hert he had grete bale.
Al þa wordes ful wele he knew;
He was so ferd him changed hew.

4198 *R* blythely, bathe. — 4199 *R* kynges dyner. — 4200 *R* sett trystes. — 4201 *R* sette. — 4203 *R* sett. — 4205 *R* gud, kyng. — 4207 *R* Whan, kyng. — 4208 *R* doune hyng. — 4209 *R* styrt þare to. — 4210 *R* suld, þare on. — 4211 *R* gud wife, bi for. — 4212 *R* towell, wype. — 4213 *R* Scho hono*ur*d, all. — 4214 *R* kyng, syght. — 4215 *R* squyer, towell. — 4218 *R* godes. — 4219 *R* ffull fyld. — 4220 *W*, *R* tald, *R* all. — 4221 *R* suld, rycher. — 4222 *R* yhe. — 4223 *R* said, suld. — 4224 *R* yhe, see. — 4226 *R* gret. — 4227 *R* All, full. — 4228 *R* chaunged.

He wend his son þan sold him sla,
For þat he had hym serued swa.
Bot þe kyng kissed þam both in fere,
And said: 'Bese meri, *and* mase gude chere;
For ȝe sal be in ioy *and* blis,
And nonekins myrthes sal ȝe mys.'
Þe king gaf sone into paire handes
New tenementes *and* riche landes,
And gold *and* syluer grete plente;
His fader *and* moder þus helpid he."
Þus þis tale was broght til ende;
And Florentine with wordes hende,
And with reuerence *and* grete honowre,
Sayd to his fader, þe Emperowre:
"Fader, on þis wise wald ȝe,
Ogayns þe right, haue gert sla me;
And fully haue ȝe bene my fa.
Dere fader, why do ȝe swa?
I trispast na mare þan did he,
Þe childe þat was kast in þe se;
And if I myght come to honowre
For to be king or emperowre,
Wene ȝe þat I wald greue ȝow?
Nay, sir, þat sal ȝe neuer trow.
Drawen *and* brend are wald I be
Or I wald greue my fader fre.
And, fader, ȝowre wife, weterly,
Wald haue gert me lig hir by;
Bot I had leuer haue died als sone
Þan þat dede to ȝow haue done."

4229 *R* suld. — 4230 *W*, *R* him. — 4231 *R* kyssed. — 4232 *R* mery, gud. — 4233 *R* yhe sall, blys. — 4234 *R* nonekyns, sall yhe. — 4235 *R* kyng gafe, þair. — 4236 *R* ryche. — 4237 *R* gret. — 4238 *R* helped. — 4239 *R* tyll, *W* end. — 4240 *R* ffloren-tyne. — 4241 *R om. first* And, *but inserts with after second* and; *R* gret honoure. — 4242 *R* Emperoure. — 4243 *R* yhe. — 4244 *R* ryght. — 4245 *R* yhe. — 4246 *R* whi, yhe. — 4247 *R* tryspast no more, dyd. — 4248 *R* child. — 4249 *R* com, hono*ure*. — 4250 *R* kyng, Emp*er*oure. — 4251 *R* yhe, yhow. — 4252 *R* sall yhe. — 4253 *R* brent. — 4255 *R* yho*ur*, witerly. — 4256 *R* lyg. — 4257 *R* dyed. — 4258 *R* yhow.

When þe Emperoure herd how he sayd,
Of þat poynt he was noght payd;
And sone he sent efter his whife,
Þat him had made so mekil strife.
"Dame," he sayd, "es þis soth thing?"
"Ȝa, sir," sho sayd, "by heuyn kyng; [48 c]
He says al soth in þis sesowne,
And I sal say by what resowne:
For he sold do na harm þe till,
And also for þis sertayne skyll,
Þat mi sons sold be na bastardes,
Bot haue þi landes *and* be grete lardes.
"*And*, sir, I dred me ȝit alswa
Þat he sold haue þe empire þe fra,
Hereefter when þou cums on elde
And may noght wele þiseluen welde;
Þarfore I wald haue had him dede,
Þat my barnes might be in þi stede.
And on þis wise, sir, haue I soght
To ger hym vnto ded be broght."
"A! dame," said þe Emperowre,
"Þou haues bene a fals gilowre,
And with þi treson done me tene;
Þat sal now on þiself be sene;
For þi gaudes *and* þi gilry
I gif þis dome þat þou sal dy.
Sakles þou wald my son haue slayne;
Þiself sal haue þe same payne;
Þi witchecraft *and* þi sorceri
Sal þou now ful dere aby.

4259 *R* Emperour. — 4260 *W* payde. — 4261 *R* sent men, wyfe. — 4262 *R* mykell stryfe. — 4263 *R* said, *W* sothe. — 4264 *R* Yha, scho said bi heuen. — 4265 *W om.* al, *R* als, sesoune. — 4266 *R* sall, be, resoune. — 4267 *R* suld, no harme, tyll. — 4268 *R* sertaine, *W* skill. — 4269 *R* suld, no. — 4270 *R* gret. — 4271 *W* drede, *R* yhit all swa. — 4272 *R* suld, Empyre. — 4273 *R* comes, eld. — 4274 *R* weld. — 4275 *R* þar for, ded. — 4276 *R* myght. — 4278 *W*, *R* him. — 4279 *R* Emperoure. — 4280 *W* ben, *R* giloure. — 4282 *R* sall. — 4283 *W* gandes, *R* gylry. — 4284 *R* gyf, sall. — 4286 *R* sall. — 4287 *W* witchcraft, *R* wyche craft, sorcery. — 4288 *R* Sall, full.

Þou grantes þiself here al þe gilt;
Þarfore es reson þou be spilt.
If þou lifed lenger, it war wath,
For ful sone wald þou shend vs bath;
And sen þou grantes þi werkes wrang,
It nedes no quest on þe to gang.
Þou ert worthy þe ded to take,
By rightwis dome, for my son sake."
Þe Emperoure gert bifor hym call
His knightes *and* hys menȝe all,
And sayd: "Sirs, smertly for my sake,
A grete fire þat ȝe ger make,
Hastily at þe towns end;
For þaryn sal þis whif be brend,
With mekyl dole, þis day or none,
For þe tresown þat sho has done;
And loke ȝe spare hyr neueradele,
For sho has serued it ful wele."
Þe barons war al of ane asent,
Þat sho sold haue þat same iugement.
And al þe knyghtes fast gan cri:
"Do to ded þat fals lady,
Þat with hir wichecraft *and* hir rede [48 d]
Wald haue gert þe childe be ded!"
Sone þai made, onane right,
A faire fire, brinand ful bright.
Þan þai tok þat faire lady;
Yt helpid hyr noght to ask mercy.
Þai band hir fast, bath fote *and* hand,
Þat sho myght nowþer rise ne stand.

4289 *R* grauntes, gylt, *om.* al. — 4290 *R* þar for, spylt. — 4291 *R* lyfed lengar. — 4292 *R* full, schend. — 4293 *R* grauntes. — 4296 *R* Be ryghtwise. — 4297 *R* Emperour, *W*, *R* him. — 4298 *R* knyghtes, *W*, *R* his, *R* meneyhe. — 4299 *R* said Syrs, *W* Sir. — 4300 *R* fyre, yhe. — 4301 *W* townes, *R* tounes ende. — 4302 *R* þare in sall, wife. — 4303 *R* mykell. — 4304 *R* treson, scho. — 4305 *R* yhe, hir. — 4306 *R* scho, full. — 4307 *R* all, assent. — 4308 *R* scho suld. — 4309 *R* all, cry. — 4312 *R* child, dede. — 4313 *R* ryght. — 4314 *R* fayr fyre brynand full bryght. — 4315 *W* fayr, *R* fair. — 4316 *R* helped hir. — 4317 *R* both. — 4318 *R* scho, nouther ryse.

Hir fete þai fest vnto hir swyr*e*,
And lete hir flye in myddes þe fir*e*.
Þus was þe ladies ending day,
And þus was sho quit her iornay.
Þe childe lifed with grete honowr*e*,
And eft*er* his fader was Emp*er*our*e*,
And led his life with werkes wise,
And ended seþ[e]n in Goddes seruyse.
Þusgate endes al þis thing;
Ih*es*u grante vs his blyssyng!
AMEN.

4320 *R* fyre. — 4321 *R* ladyse endyng. — 4322 *R* scho quyt, *W* jornay, *R* io*ur*nay. — 4323 *R* child lyfed, gret hono*ur*e. — 4325 *R* lyfe, wyse. — 4326 *MS.* seþn, *R* sythen, godes. — 4327 *R* all. — 4328 *W* Jesu, *R* gr*a*unt, *W* blessyng.

NOTES

ABBREVIATIONS

A: Auchinleck MS., published by Weber, *Metrical Romances*, III, pp. 8 f.

A*: the group of MSS. typified by the O. F. prose text published in part by Leroux de Lincy, *Roman des Sept Sages*, pp. 79 f.

Ar: MS. Arundel 140 (unpublished).

As: the Asloan MS. (unpublished).

B: MS. Balliol 354 (unpublished).

C: MS. Cotton Galba E. ix, published in the present volume.

cr: the lost M. E. MS. whence **C** and **R** were copied.

D: Cambridge University MS. Dd. I. 17, published by Wright, *Percy Society Publications*, XVI, pp. 1 f.

D*: "Version Dérimée," published by G. Paris, *Deux Rédactions du Roman des Sept Sages*, pp. 1 f.

E: MS. Egerton 1995 (unpublished).

F: Cambridge University MS. Ff. II. 38 (unpublished).

H: the group of MSS. and editions typified by the *Historia Septem Sapientum*, published by G. Buchner, *Erlanger Beiträge*, V, pp. 7 f., and others.

I: "Versio Italica," a group of Italian and Latin redactions, MSS. of which have been published by Cappelli, Mussafia, and others.

K: the O. F. metrical version published by Keller.

L: the O. F. prose version published by Leroux de Lincy, *Roman des Sept Sages*, pp. 1 f.

M: "*La Male Marrastre*" (unpublished).

R: MS. Rawlinson Poet. 175 (unpublished; but its variants from **C** appear in the footnotes to this edition).

S: the Latin prose version preserved in the *Scala Celi*, and republished by Goedeke, *Orient und Occident*, III, pp. 402 f.

W: Weber's edition of **A**.

x: the lost M. E. MS. whence **y** and **D** were derived.

Y: the group of M. E. MSS. (**A**, **Ar**, **E**, **B**, **F**, **C**, **R**) derived from **y**.

y: the lost M. E. MS. whence **Y** was derived.

NOTES

Proces. Abbreviated only in **C**. For abbreviations in both **C** and **R**, see the Introduction, pp. lxix and lxxi respectively.

1. **here.** The curled *r*, of which **C** is very fond, is printed *re*. **R** never has the curled *r*, but uses instead *r* or *re*. See note on l. 30 (*ayre*) for final *re* in **C**.

2. **ȝowre.** Always spelled with a ȝ except in l. 2700 (*yowre*). — The letter ȝ in **C** is graphically the same as *z* (see note to l. 491). **R** has *yh* where **C** has palatal ȝ. Weber consistently substitutes *y* for the palatal ȝ. No account of this substitution is taken in the footnotes.

and. **C** abbreviates *and* both initially and medially except in ll. 1059, 2684, 3289, and 4255. **R** always spells out initial *and*, but abbreviates *and* medially, with only a few exceptions. In ll. 29, 42, 74, **R** abbreviates only the *n* in *and*.

3. Repeated in l. 256. Other lines repeated are 40 (= 3194), 439 (= 457), 631 (= 2181), 2363 (= 3051), and 2577 (= 3061). For lines identical except for one word, see note to l. 10.

tome, *leisure*. Also in ll. 256 and 980, and not uncommon in other texts. Weber remarks in his Glossary that *tome* is "a curious alteration of the word *time* for the sake of the rhyme."

6. **Dyoclician.** All M. E. versions call the Emperor Diocletian; so likewise do the O. F. versions **A***, **L**, and **S**. Of other versions **H** reads Pontianus; **K**, Vespasian; **D***, Marcomeris, the son of Priam; and the *Dolopathos*, Dolopathos. Diocletian figures also in the *Erl of Tolous*.

7. **Rome.** The scene of *The Seven Sages* is laid in Rome in all western versions except **K** and **D***, in which at the beginning of the story the Emperor is ruling in Constantinople.

10. **þe fayrest lady þat bare life.** Repeated, except for the interchange of *had* with *bare*, in l. 3272. For other lines identical except for one word, see the notes to ll. 79, 123, 1153, 1765, 1836, 2368, and 3022. For lines entirely identical, see note to l. 3.

11. **auenant.** Weber reads *auenaunt*. Other instances of inaccuracy in Weber's text are indicated in the footnotes to ll. 15, 46, 54, 56, 57, 63, 72, 78, 86, 90, 92, 93, 97, etc.

12. **Milisant.** This name for the Empress seems to be peculiar to **Y**; it appears elsewhere only in **B** and **F**, however, for **E** is silent as to her name and the text of **A** and **Ar** is wanting at this point. **D** calls the Empress Helie. **As**, like **E**, does not mention her name. **D*** says that she was the daughter of the king of Carthage. The Welsh version calls her Eva. In the *Dolopathos* she is known as Auguste.

14. Þe fayrest þat on fote myght go. See also "Þe fayrest lady þat bare life," l. 10, and "Þe fairest lady þat had lyfe," l. 3272. A list of typical expressions similar to these is given by Kittredge in *Studies and Notes*, I, p. 36 f., where attention is also called to the frequency of such expressions in M. E.

15. knaue. The final *e* appears to be syllabic. There are, however, only a few instances in which the final *e* has syllabic value; see the Introduction, p. lxxiii.

17. This line does not begin with a rubricated letter in the MS., but is preceded by a flourish in red and blue, which I take to indicate paragraph division. Sometimes, however, as in ll. 2491, 2903, 3555, this flourish appears where there is no logical justification for paragraph division, and I have accordingly disregarded it. In other instances this flourish is omitted where the thought clearly calls for indentation; as in ll. 363, 1435, 1817, 1955, etc.

18. D reserves mention of the death of the first Empress until just before its account of the marriage to the second Empress. — According to **H** the first Empress on her death-bed sends for the Emperor and tells him that she knows he will marry again, but requests that the second wife shall have "no power nor governaunce" over the Prince and that he be reared far away from court and not under her tuition.

21. Whe*þ*er. Medially **C** sometimes has *þ*, sometimes *th*; **R** avoids *þ* medially.

23, 24. alde : balde. A very common rhyme in M. E. romance; see Kölbing's note to *Sir Beues* (**A**), l. 52 f. and Hall's note to *King Horn* (**L** and **O**), ll. 17, 18.

25. Florentine. Both MSS. spell with *ff* instead of *F*, *ff* being regularly used for capital *F*. **R** is more partial to *ff* than is **C**, using it often where there is no occasion for capitalizing.

The name *Florentine*, like *Milisant*, is peculiar to **Y**; it appears here and in **A**, **E**, **B**, and **F**, the text of **Ar** at this point having been lost. **D** and most of the O. F. versions are silent as to the Prince's name. **As** and **H** call the Prince Diocletian; **I** calls him Stephen, and the *Dolopathos*, Lucinius. — How the name *Florentine* came to be used in **Y** is not clear. It is possible that it is due to the influence of the romance of *Octovian*, in which one of the princes who figure in the story is called Florentine (variant, *Florent*); see *Octovian*, ll. 311, 686, 703, 759, 789, etc. On the other hand, it is possible that the *Octovian* was influenced by *The Seven Sages*, though this is unlikely, since the name *Florent* appeared in the O. F. original of the M. E. *Octovian*. The name *Florentine* also occurs in some of the O. F. manuscripts of *Amis and Amiloun* (see Kölbing, *Altengl. Bibk.*, II, p. cxxvii); and, in its briefer form, in Gower's "Tale of Florent," *Conf. Amant.*, Bk. I, ll. 1407 f.

28. whise. See also *whise* (or *whiser*), ll. 154, 334, 2799; *wharm*, l. 2906; *whif* (or *whife*), ll. 1559, 1593, 1598, etc.; and *whit*, l. 3741. In some instances, however, a *w* is used instead of *wh*; see *wat*, l. 2962; *wen*, ll. 1131 and 2315; and *wils*, l. 1344.

30. ayre. **C** has final *re* rather than curled *r* in about forty instances; see ll. 115, 143, 208, 508, 520, etc.

31. It was nothing. For other instances of *it was* (or *it es*) where Mod. Eng. uses *there was* (or *there is*), see ll. 750, 1101, and 1877. Morris, *Pricke of Conscience*, p. xviii, observes that the construction is frequent in the Northern dialect.

Kellner, *Engl. Syntax*, p. 179, instances no less than six examples of it from the first 2500 lines of the *Cursor Mundi*.

53. Bancillas. Except for **As**, the names of the sages are essentially the same in all M. E. MSS., — Bancillas, Anxilles, Lentilioun, Malquidras, Caton, Jesse, and Maxencius. In **As** they are called Bantillas, Anupullus, Lentalus, Catone, Malcome, Ampustinus, and Cratone. In **L** and **A*** their names are the same as in this edition except that Merons appears there instead of Maxencius. In **H** their names are Bantillas, Lentulus, Katho (or Craton), Malquidrac, Josephus, Cleophas, and Joachim, in the order given. — Whence the name *Bancillas* is derived it is impossible to say. Cassel (*Mischle Sindbad*, p. 225) takes Bancillas and Anxilles to be variants of the same name, which he holds is *Sibylla*.

66. Anxilles. Is it possible that Michael Anchialus, a philosopher and writer of Antioch in the twelfth century, is the original of this name? See note to l. 53 for Cassel's suggestion of a derivation from *Sibylla*.

68. him semed. Other instances of the impersonal verb with its grammatical subject unexpressed occur in ll. 91, 223, 226, 296, 340, 442, 449, 472, 693, 695, 780, 814, 934, 975, 1146, 1181, 1509, 1522, 1570, 1582, 1619, 1669, 1777, 1810, 1811, 1865, 1907, 1999, 2052, 2425, 2431, 2563, 2663, 2747, 2815, 2850, 2853, 2872, 2905, 2970, 2994, 3159, 3169, 3196, 3215, 3243, 3343, 3388, 3400, 3476, 3610, 3633, 3747, 3794, 4050, 4086, 4134. In all except eighteen of these instances a pronoun in the dative case precedes the verb. In seventeen instances the verb is *think* (A. S. *þyncan*), or its preterite, *thoght*.

69. Of sexty winter. Peculiar to this text.

76. sex ȝere. **F** reads five years; **L** (**A***), seven years; **D***, two years.

78. white als swan. There are five other such comparisons in the poem; see ll. 122, 1012, 3110, 3112, and 3282.

79. Identical with l. 121 except that *blayke* there takes the place of *white* here. See notes to ll. 10 and 3.

nathing brown. See Kölbing, note to *Sir Tristrem*, l. 2313; and Kittredge, *Studies and Notes*, I, p. 62 f. "This trick of reinforcing a word by adding to it the negative of a word of opposite meaning is," says Kittredge (*l.c.*, p. 62 f.), "one of the most familiar stylistic mannerisms of Middle English versifiers."

80. Lentilioune. Derived from Publius Cornelius Lentulus, politician and conspirator (put to death B.C. 63), or from some other one of the prominent Romans who bore the name Lentulus.

84. This line in both **C** and **R** has but three stresses; other lines that are too short are 601, 1868, 1901, 1918, 2168, 2972, 3021, 3497, 3576.

86. ȝeres fiue. So **L** (**A***) and **H**. **F** reads five years; **D***, six years.

88. Malquidras. According to Cassel (*Mischle Sindbad*, p. 224) derived from Melchior, but this view is surely untenable.

91. Him thoght scorn. According to W. van der Gaaf, *The Transition from the Impersonal to the Personal Construction in M.E.*, Heidelberg, 1904, p. 115, this idiom is very rare; he cites only one example: "Hure thoughte most scorn" (Brunne's *Chron.*, l. 2407). The construction with the personal pronoun as subject, however, he shows to have been common from the fifteenth century on.

92. rosing, "boasting, self-commendation" (see Scottish *roose*). Weber reads *josyng*, which he defines as *rejoicing*, adding that the word is "still used in the Scottish dialect"; but neither the *N. E. D.* nor the *Century Dictionary* takes account of any such word. Halliwell's entry of *josyng* in his *Dictionary of Archaic and Provincial Words* is doubtless wholly traceable to Weber's entry.

104. Caton. Not Cato the Censor (as Cassel suggests, *l.c.*, p. 233), but the so-called Dionysius Cato, author of the famous *Catonis Disticha*, which is referred to in the next line. See Skeat's note to *Cant. Tales*, *G*, l. 688. — The name is spelled *Craton* in **As** and **H**.

105. boke of Catoun = *Catonis Disticha de Moribus ad filium*.

115. seuen ȝere. **As** and **H** read three years; **D***, five years.

119. Iesse. Cassel (*l.c.*, p. 224) suggests that the original of this name is Josephus, the historian.

121. blayke, "light, yellow." (Cf. *N. E. D.* under *Blayke*.) See **L (A*)**, p. 3: "les cheueus plus jaunes que cire merrie"; and **B**, l. 101: "His here was yelow as the safferon."

nothing broun. See note to l. 79.

122. With eghen faire als a faukoun. **B**, the only other one of the M. E. MSS. that preserves this comparison, has (l. 102): "He looked lustely as a Fawcon." See note to l. 78.

123. were. Apparently a substitution of the preterite for the present in the interest of the rhyme; see l. 133, which differs from this line only in the substitution of *be* for *were*. Another instance of abnormal adjustment of form to rhyme is pointed out in the note to l. 2211.

126. inwith. See Skeat's notes to *Cant. Tales*, *B*, l. 1794, and *Legend of Good Women*, l. 86.

ȝeres thre. So **E**, **B**, and **D***. **As** and **H** read two years.

128. ȝe. The other masters have addressed the Emperor as *þou*, and Iesse has used the possessive *þi* in ll. 123, 124. Both MSS. use *þou* and *ȝe* indiscriminately in addressing one person. See, for *ȝe*, ll. 323, 326, 329, 331, 549, etc.; for *þou*, ll. 72, 342, 343, 344, 347, 426, etc.

129. Maxencius. Possibly to be traced to the Roman emperor, Marcus Aurelius Maxentius, whose father was a colleague of Diocletian; but, with greater likelihood, to the monk Joannes Maxentius, of the sixth century A.D. **L (A*)** substitutes Merons for Maxencius, which Cassel (*l.c.*, p. 224) — rightly, I think — would trace to the Maro of Virgilius Maro.

129 f. Þe seuind Maister, Maxencius . . . he. The text affords sundry other examples of the pleonastic pronoun subject (see ll. 317 f., 489–490, 531, 811, 884–885, 1108, 3145–3146, 3749–3750, and 4247–4248), but none in which the construction is so loose and in which the two elements are so far removed from each other.

130. right wis. Perhaps to be read as one word; see *rightwis* in ll. 2134, 3038, 3238, and 4296. But MSS. and Weber divide as here; **E**, l. 123 ("The VII. mayster of grete clergy"), also seems to favor this reading.

134. The text of **A** begins with the line corresponding to this. This line, which does not appear in Weber's text, reads as follows: "For þe mede of mi seruise."

139. In **A**, **E**, **B**, **F**, and **L** (**A***), as here, the seventh sage stipulates no definite time within which to make good his offer; in **As**, **D***, and **H** he specifies one year as the time.

147–154. An amplification peculiar to this text.

151. ȝe profer. The pres. plu. ind. with a personal pronoun subject in direct contact with it is regularly uninflected in fourteenth-century Northern texts; see Rodeffer, *The Inflection of the Pres. Plu. Ind.*, Baltimore, 1903. The rule is invariably observed in this text; see ll. 261, 265, 323, 329, 1891, 2026, etc.

169. Þai said in Rome dwel might he noght. In **As** this bit of counsel is offered by Lentulus; in **D** and **H**, by Caton.

176. A myle fra toun, bi a reuere. So also **A**, **E**, **B**, and **As**. **L** (**A***) has merely "un liue près de Rome."

180. erth. **R** reads *erthe*, which is probably the correct reading. The rhythm of the line is otherwise exceptionally bad. Final *e* is sometimes syllabic in both **C** and **R**; see note to l. 15.

191. Ars Metrike. See *N. E. D.* under *Arithmetic* for the confusion in M. E. of *ars metrica* with *arithmetica*. — **E** reads *ars musike*; **B**, *ars logike*. **R**, probably by error of the scribe, substitutes *als* for *Ars*.

193. child sege. The uninflected genitive occurs twenty-one times; see ll. 287, 914, 1126, 1346, 1387, 1430, 1438, 1496, 2053, 2803, 3089, 3131, 3217, 3220, 3364, 3762, 3778, 3997, 4191, and 4296. In nine instances this genitive is followed by a word beginning with *s*.

201–206. An amplification peculiar to this redaction.

211. Was none so witty. See also l. 964: "was . . . a . . . forest"; l. 1690: "was a king"; and l. 2542: "es none so wise man."

215. his maisters. According to **As** it was the wise Caton who first conceived of this.

217. leues sextene. **L** illogically reads "douze feuilles," but later corrects to read as here.

218. iubarb, the houseleek. See *N. E. D.* under *Jubarb*. The *N. E. D.* quotes Holland's *Pliny*, 1601, II, p. 237: "The lesse Sengreen or Iubarb groweth upon walls . . . likewise upon the tiles of house-roofs"; and Bradley's *Family Dictionary*, 1725, *s.v.*: "The Great Jubarb is a Plant that has great Pulpy and thick Leaves, . . . sharp at the Ends like a Tongue." **R** spells *Iubark*. **As** reads *edoke* (see *N. E. D.* under *Edocke*). Other M. E. MSS. and the O. F. MSS. read *ivy*.

222. foure. Dissyllabic apparently; so, also, *foure* (l. 3882), *werld* (l. 448), *thurgh* (ll. 1802, 1851, 3407), *pouer* (l. 2169), *fire* (l. 3112), and *gold* (ll. 3558, 3589).

226–233. An independent addition of this redaction.

229, 230. doun: won. Apparently a slightly inaccurate rhyme; but see *done* (l. 685), and the rhymes *bowne: Caton* (ll. 459–460), *Emperoure: Sauiore* (ll. 345–346), and *Emparowre: honeore* (ll. 593–594). Other rhymes which are at least graphically imperfect are *greues: lifes* (ll. 951–952), *high: negh* (ll. 985–986), *well: still* (ll. 1587–1588), *gardinere: fire* (ll. 1935–1936), and *brend: assent* (ll. 2321–2322).

230. won. This spelling (or its variant, *wone*) occurs also in ll. 729, 988, 1454, 1546, 2784, 3620, 3652, and 4091, rhyming in three cases with *sone*, twice with

sun (*son*), and once with *on*. Though anomalous, the form is occasionally met with in other MSS.; see, for example, the text of *Troilus* in MS. Camb. Gg. IV. 27, ll. 901, 1485, 4378, 4553, etc.

257. lat we be. A very common formula for transition; see Schmirgel, Appendix to Kölbing's *Sir Beues, E. E. T. S.*, Ex. Ser., LXV, p. l.

264. fandes. Either an imperative (in which case the change of construction is very awkward), or a noun, meaning *attempts*.

269. an emperise. According to **H**, the daughter of the king of Castille.

283. vnhid. Just the opposite of what is meant. Professor William Hand Browne, of Johns Hopkins University, has kindly suggested to me that *vnkid* (= *unrevealed*) should perhaps be substituted for it.

285. a seriant nyce. The Welsh version has instead "a wicked hag"; see G. H. Jones's translation, p. 647: "And one day she came to the house of a wicked hag, with but one eye, and without a tooth in her head, and she said to the hag: In God's name, where are the children of the Emperor? He has none, quoth the hag. Woe is me, said she, that he is childless! Thereupon the hag took pity on the other hateful woman, saying: Thou needst not do that; there is a prophecy that he will get children, and perchance it will be that he will get them by thee, since he will not get them by another; and be not sad, he has one son, who is being nurtured by the Wise Men of Rome."

299, 300. a counsailoure, A wiche. The counseling with a witch, though it reminds somewhat of the amplification of the Welsh version reproduced in the note to l. 285, was in all probability an invention of the redactor of **cr**. The hag in the Welsh version plays the part of the *seriant nyce* of this version; the *rôle* of the witch here finds nothing corresponding to it in the Welsh.

317 f. Þe Emp[er]oure and his . . . wife . . . þai. See note to l. 129 f.

340. Me think. Also in ll. 449, 1582, 3197, 3215, and 3610. The verb is uninflected in every instance, as was normal in Northern works of the fourteenth century (see van der Gaaf, *The Transition from the Impersonal to the Personal Construction in M. E.*, p. 93 f.). The verb *think* = *think* (A. S. *þencan*), however, is regularly inflected; see ll. 1205, 1350, 3472, 3872.

348. vnderon. Variously used in M. E. to mean: "Nine o'clock in the morning; the period from nine o'clock to noon; the canonical hour of terce; . . . noon or afternoon; also, a noon meal." — *Century Dictionary*. Here the meaning is perhaps nine o'clock in the morning (see note on *prime*, l. 359, and Skeat's note on Chaucer's use of the term, *Complete Works of Chaucer*, V, p. 275); perhaps midday (see F. Tupper, Jr., *Anglo-Saxon Dæg-Mæl*, *Pub. Mod. Lang. Assoc. of America*, 1895, X, p. 164 f.).

359. prime. Probably high prime, or nine o'clock in the morning; see note on l. 348, and Skeat's note referred to there; also Tupper, *l.c.*, p. 158 f.

363. The line clearly begins a new paragraph, but there is neither rubric nor flourish in the MS. See note to l. 17.

378. hastily. According to **As**, ll. 148–149, they are commanded to bring him home, "In the fest of the Trinite, Or ellis dreidles thai all suld de"; similarly **H**, p. 10: "quod sub pena mortis in festo Penthecostes filium suum ad eum ducerent."

393. a gardine. Called in l. 482, "Boys Saynt Martine." See note.

394. Floreentine. The curled *r* occurs medially only here and in *couret*, l. 2694, and *smeretly*, l. 3538.

400. Catoun. In **F** it is Ancilles who observes the stars; in **D***, Bancillas.

428. Dissyllabic thesis in each of the first two feet.

448. werld. To be read as a dissyllable (see note to l. 222).

476. scho. So always in **R**, but **C** has *sho* except here and in ll. 619 and 2422.

482. Boys Saynt Martine. **L** (**A***), p. 9: "bois saint Martin"; **H**, p. 9: "viridarium sancti Martini." Other M. E. MSS. preserving the name are **A**, **E**, **B**, and **F**. An industrious hunt through guidebooks and atlases reveals nothing with the name of St. Martin, either in Rome or in its environs, which answers to the description here given. The church, St. Martin in the Mount, which is very ancient, is neither outside of the city nor near the Tiber. Is it possible that the name is, after all, to be traced to the Campus Martius? There seems to be such a confusion of Mars and St. Martin in *Mount Martyn*, *Octavian* (**L** *passim*), where Montmartre (Paris) is meant. — For a sketch of the life of St. Martin and an account of the traditions concerning him, see Chambers, *Book of Days*, under *Martinmas*.

487. For other examples of sudden transition from indirect to direct discourse, see ll. 565, 1127, 1241, 2371, 3183, 4066, 4145, and 4156.

491. When þe Emperiz herd tiþand. **C** is less faithful to the original here than are some of the rest of the M. E. MSS. In **A** (l. 423 f.), **E** (l. 385 f.), and **B** (l. 403 f.), as in **L** (**A***) (p. 9), it is the Emperor who first receives tidings of the approach of the Prince; he goes out to meet him, gives him a cordial welcome, and conducts him to his palace. The Empress then first appears.

Emperiz. The only instance of this spelling. The letter *z*, which, as pointed out in the note to l. 2, is identical in **C** with palatal ȝ, is used elsewhere only in *Sarezins*, or *Sarzins* (ll. 3073, 3122, 3136, 3144), *perzayued* (l. 3452), and *benzown* (l. 3811).

498 f. The story of the stepmother's advances, the young prince's repulsion of her advances, and her outcry in consequence, had its ultimate origin perhaps in the scriptural story of Joseph and Potiphar's wife (Genesis, xxxix. 7–20). But the *motif* was not uncommon in mediæval fiction; see W. H. Schofield in "The Lay of Guingamor," *Studies and Notes*, 1897, IV, p. 237, and in "The Lays of Graelent and Lanval," *Pub. Mod. Lang. Assoc. of America*, 1900, XV, p. 147 f.; see also Kittredge, "Arthur and Gorlagon," *Studies and Notes*, 1903, VIII, p. 255, note 3.

512. **F** and **D*** add that she assured him that she would slay the Emperor and thus get him out of their way.

524. According to **H** (p. 13) when the Empress has failed in her efforts to induce the Prince to speak, she brings him writing materials and has him answer her in writing.

530. couercheues. To be read as a dissyllable.

533. al to-drogh. *Al to-raced* occurs in l. 535, and *al to-rent* in ll. 541 and 551. See Skeat's note on *al to-rente*, *Cant. Tales*, *B*, l. 3215. The scribe of **C** wrote *alto* as one word in each instance.

542. Hir hare, hir face was. *Was* is perhaps a plural; perhaps a singular traceable to the asyndeton. The regular form for the pret. ind. plu. is *war* (see ll. 34, 37, 161, 187, etc.), but *was* is used with a plural subject in ll. 623, 1319, 1692, and 4136, and perhaps also in ll. 3567 and 3692. *Es* also is used as a plural in l. 2144. See Kellner, p. 48 f.

554, 556. Ger, gers. Both **C** and **R** pretty consistently differentiate between the singular and the plural of the imperative, distinguishing the latter by an inflectional *s* (see, for the singular, ll. 59, 71, 135, 545, 565, etc.; for the plural, ll. 2, 41, 316, 577, etc.). The apparent inconsistency here may perhaps be explained as only apparent, *Ger* being accounted for by its proximity to *þi* (l. 553), and *gers* by its proximity to *ȝe* (l. 557); for, as pointed out in the note to l. 128, *þou* and *ȝe* are used indiscriminately. It may be, however, that in *gers* we have an example of an inflected imperative singular, which Rodeffer, *Inflection of Pres. Plu. Ind.*, pp. 45 and 47, asserts is found in some Northern texts. Other instances of the inflected form where only one person is addressed are: *Trowes*, l. 938; *Gose*, l. 2706; *Biddes*, l. 2734; *Smites*, l. 3013; *takes*, l. 3081; and *thinkes*, l. 3472.

575–578. Peculiar to this redaction.

579. Þe knightes. In **F** the Prince's life is saved the first day, not by the knights but by a steward; see ll. 380–393:

> Then come forthe the steward,
> And seyde: "Syr, thys was not forward
> When that y helde the thy londe,
> When *two* kynges bade þe batell with wrong.
> And then þou swere be heuen Kyng
> Thou schuldest neuer warne me myn askyng.
> Geue me thy sones lyfe to-day,
> Gentyll Emperour, y the pray;
> And let hym to-morowe be at þy wylle,
> Whethur þou wylt hym saue or spylle."
> "I graunt the," seyde the Emperour,
> "To geue hym lyfe, be Seynt Sauyour!
> All for the respyte of a nyght
> For the mede that y the hyght."

Heading p. 20. Proces. The name given to the poem as a whole (see the general heading, p. 1). It is used here and in the headings to the next four prologues with its usual value, I take it, of *story*, though the word *prolong* (see note to heading p. 49) is used in the corresponding place in the headings to the last ten prologues.

601. This line as it appears in both MSS. is too short (see note to l. 84). **A**, l. 533, reads, "He that schal in thin eld age," thus fortifying the line by the use of a word which, in **C**, is used in the rhyme of the line preceding.

612. pine-appel tre, pine tree. **A**, **E**, **B**, and **F** read *pinnote tre* (= "pine-nut tree" = pine); **As**, **L** (**A***), **D***, and **H** have simply *pine*. Weber defines *pinnote tre* as "a red-stocked or round-leaved vine"; see his Glossary.

620. a man. According to **As**, l. 289, named *Cornele*.

623. þarein was mani trese. See note to l. 542 for several other instances of *was* with a plural subject. The form here and in l. 1319 is perhaps due to the inversion of subject and predicate.

628. herber. Used here probably with the first of the five different meanings entered in the *N. E. D.* under *Arbour:* "a plot of ground covered with grass"; though it is quite possible that it means a bower or shady retreat (see *N. E. D.*, *Arbour*, 5).

631. So it bifel upon a day. Used again in l. 2181, and in *Sir Beues* (**A**), l. 4008; *Amis and Amiloun*, l. 925; *Perceval*, l. 2141; and *Erl of Tolous*, ll. 181, 493, 997. See also *Lib. Desc.*, l. 31: "As hit befell upon a day"; and *Sir Thopas*, *Cant. Tales*, *B*, l. 1938: "And so bifel upon a day," where Chaucer is making fun of the formula.

665. þe ymp . . . wex ful fast. With **As**, l. 335, on the contrary, "The ȝoung tre na better sped."

667, 668. was, standes. Other examples of the commingling of the preterite and the historical present are furnished by ll. 821 f., 828 f., 998–999, 1009–1010, 1123 f., 1134–1135, 1365 f., 1456 f., 1470 f., 1598 f., 1838–1839, 1942 f., etc.

668. maister. The same word is used in O. F.; see **L** (**A***), p. 13: ".i. petit piniaus d'unes des *maistres* racines."

677. ald [**tre**]. The reading of **C** here is perhaps admissible, but the reading of **R**, though less rhythmical, suits the context better; and **R** has the support of **A**, l. 617: "And, for the elde tre is so i- hewed."

687. so mot I the. Repeated in ll. 1153, 1447, 1571, 1612, 2117, 3014, 3022, 3059, 3309. On its frequency in M. E. verse, see Zupitza's note to *Guy of Warwick* (**B**), l. 615. Zupitza records seventeen instances of it in *Guy of Warwick*.

688. þe ald tre bitakens þe. As, l. 355 f., adds that the gardener betokens the sages; **F**, l. 434, that the boughs betoken the sages.

689. vnto. There appears to be confusion of idiom here, the idea involved in *bitakens* (l. 688) suggesting that of *is like* in this line, with the consequent adjustment of preposition.

699. Bot sertes it sal noght swa. **R** inserts *be* after *noght*, which improves the line metrically. There are, however, other instances of the omission of the infinitive after the auxiliary: in ll. 1680, 1749, 1903, 3275, and 3381. In three of these instances (ll. 1680, 1749, 3275), the construction is the not uncommon one with intransitive verbs of motion (see Mätzner, *Grammar*, II, p. 45 f., and Kellner, p. 45), but in the other two instances, as here, the omitted infinitive is clearly not a verb of motion. Mätzner cites no examples of the latter construction, but the *Canterbury Tales* furnishes at least one example; see the *Man of Law's Tale*, *B*, l. 738: "If ye wol aught" = "If you wish *to say* anything."

700. ride and ga. Likewise in ll. 2766 and 3862; see also *ride ne go*, l. 1152, and *ryde or gane*, l. 3937. On this locution see Kölbing, note to *Ipomedon* (**A**), l. 1164, and Kittredge, *Studies and Notes*, I, p. 17.

723. hailsed. **A** and **B** appear to reflect the O. F. here more faithfully than do the rest of the MSS. **L** (**A***), p. 15, has: "Diex vos doint bon jor"; **A**, l. 666: "Deu vous doint bonjour"; **B**, l. 652: "Deu vous garde bonjour."

738. **Þe deuil of hel I ȝow biteche!** One of the "literary commonplaces" frequently encountered in M. E. verse; see Kittredge, *Studies and Notes*, I, p. 49.

744. **to safe ȝoure grace.** The *N. E. D.* cites no example of this form of the common expletive, *save your grace.* It occurs again, however, in this text in l. 2398.

749. **hand-haueing.** The present participle in *-ing* appears only here and in l. 1563 (*hand-haueing: nothing*). The word *hand-haueing* had probably lost its participial value.

752, 753. Peculiar to this redaction.

753. **For þaire bolt es ful sone shot.** For comments on this proverb, see Kittredge, *Studies and Notes*, I, p. 27; and Skeat, note on *Parlement of Foules*, l. 574 (*Complete Works of Chaucer*, I, p. 523).

þaire. Imperfectly adjusted to its antecedent. Other instances of faulty reference are found in ll. 1353, 1697, and 2307.

755. Here **F** introduces *puteus, canis* becoming the eighth tale in that MS.

775 f. For certain variations among the different versions of *The Seven Sages*, in the telling of *canis*, and for sundry derivatives and analogues of the story, see the Introduction, pp. lxxviii f.

776. **a day of þe Trinite.** So **A, E, B,** and **L (A*)**; **D**: in May; **D***: "une feste solonnelle a Penthecostes."

782. **grehownde.** According to **H** the knight had also a pet falcon. This bird plays a prominent part in the story: it is the first to spy the serpent, the dog having fallen asleep; it awakes the dog and puts him on his guard by flapping its wings.

788. **A faire childe.** **D**, l. 730, adds that the child was twelve months old.

789. **thre norices.** **D**, l. 754: two nurses; **As**, l. 447: one nurse; all other MSS., as **C**. There is no mention of the nurses in the Welsh version and the *Dolopathos*, nor in the Eastern versions.

804. **lay.** Hardly with the value of *lay, reclined;* but rather, *remained, had a position.* So also, probably, in l. 3333. See *N. E. D.*, *Lie*, 4.

805. **vice.** O. F. *vis, viz*, a winding stair; here perhaps the landing at the head of such a stair.

811. **Þe childe . . . it.** See note to l. 129 f.

837. **stulpes.** O. N. *stolpi*, a post. Here the posts (or upright extensions of the legs) of a cradle. A rare word, the lexicons citing only two examples of it: from *Palladius on Husbondrie*, I, l. 1054, and *Prompt. Parv.*, p. 481.

840. **Buth.** The MS. seems to read *bitth*, the stroke of the *t* extending farther to the left than usual. **R** has *Both*. The spelling *buth* occurs nowhere else, either in **C** or **R**; and it is not unlikely, I think, that it is due here to scribal error.

857 f. Here, as often in the poem, the style is exceedingly broken and choppy; see, in particular, ll. 3679 f.

863. **Þe lady oft in swown gan fall.** On the frequency of swooning in the mediæval romances, see Mead, note to *Squyr of Lowe Degre*, l. 90.

865. **Allas . . . þat I was born!** For other examples of this formula, see Mead, note to *Squyr of Lowe Degre*, l. 68, and Zupitza, note to *Athelston*, l. 387.

871. **what þam was.** That is, "what was to pay with them."

886. in sonder he him slittes. In the O. F. versions he cuts off the dog's head; so also in **As**, l. 473. **A** and **D**, however, fall in with **C**. Other M. E. MSS. are either silent or fragmentary here.

920 f. There is much variation as to the kind of penance done. **A**, **E**, and **B** are in accord with **C**. According to **L** (**A***), p. 21, and **D***, p. 9, the knight goes into exile; according to **As**, l. 484, and **H**, p. 18, to the Holy Land. According to **D**, l. 882 f., he goes into his orchard, to a fish pool, leaps in, and sinks to the bottom.

940. Cf. l. 2128: "To trow hir wordes *and* leue þe wise."

949. Whannow. Also in ll. 1603 and 2141. Not recorded in the dictionaries. I take it to be an agglutinated form of *what now*.

963. here by west. Though this appears in all the M. E. MSS. except **Ar**, **D**, and **F**, the first of which is fragmentary here, while the other two are independent, there is nothing corresponding to it in any of the O. F. MSS. that have been published. With the Welsh version the scene of the story is "a forest in France." The phrase here is probably "merely formal"; see Hall's note to *King Horn*, l. 5.

963 f. For a summary of the variations among the different versions of *The Seven Sages* in the telling of *aper*, and for a list of the analogues of the story, see the Introduction, pp. lxxxii f.

F abridges *aper* and otherwise alters it extensively. With **F** (ll. 606–633) the story runs as follows:

Hyt was a swynherde yn þys cu*n*tre,
And kepte swyne grete plente.
So on a day he fayled a boor,
And be-gan to morne *and* syke sore;
He durste not go home to hys mete
For drede hys maystyrs wolde hy*m* bete.
He clambe hye vpon a tree,
And akcorns for hung*er* ete he.
Then was þ*er* a boor yn þ*a*t foreste
That was a wond*ur* vylous beste;
And comyth rennyng to the tree,
And fonde akcorns falled g*re*te plente,
And ete of þe akcorns swythe faste,
And leyde hym down at the laste.
The swynherde, þ*a*t was yn the tree,
Wyste not whodur he myght flee,
That nye hym-selfe he waxe all madd
For thoght *and* sykyng that he had.
Then the swynherde hy*m* be-thoght
To be-gyld þe best, yf þ*a*t he moght;
And clambe down fro bogh to bogh
Tyll he myght reche þe boor well ynogh.
He clawed þe boor on the bakk,
And full well lykud he that;
He thoght þat he clawed so swete
That at the laste he felle a-slepe.
Then þe swynherde toke owt a knyf smert,
And smote the boor to the herte.

968. In **H** the king of the country offers his daughter and the succession to his throne to any one who will kill the boar. A similar offer is made in *vaticinium* (all versions) to any one that shall interpret the actions of the three ravens.

972. The infinitive, a verb of motion, is omitted here, as in ll. 1680, 1749, 3275; see note to l. 699.

975. Bifel þus. See note to l. 68.

981. hode. **L** (**A***) reads: "ses girons"; and, in like manner, **A**, **E**, and **B**: *barm*, or *lap*. The hood was sometimes thrown back so as to hang down from the shoulders (see *N. E. D.* under *Hood*).

985, 986. high : negh. Apparently an imperfect rhyme, but probably not so in reality. The spelling *heghest* occurs in l. 3984, and the noun derived from *high* is spelled *heght* in l. 2527. See note to ll. 229–230.

987. ferly fone. **L** (**A***), p. 23: "Il ne pot autretant trover des alies comme il soloit faire devant"; **A**, **E**, **B**, **D***: he can find none; **F**, l. 618: "fonde akcorns falled *gre*te plente."

988. Forby he was won to done. That is, in comparison with what he was accustomed to find. The relative is omitted also in ll. 2533, 3433, 3630, and 3821. See Kellner, pp. 61 f., 315.

992. buskes. Apparently with the meaning of "clumps," "grassy or bushy clods," "tufts of sod."

1008. An unusually clumsy line. **R** omits *hand*, and so reads perfectly. It is probable that the scribe of **C** erroneously inserted *hand* under the influence of *hand* in the preceding line.

1028. with sorow! Professor Kittredge reminds me that the phrase is a common M. E. curse.

1041. With the line corresponding to this the text of the Arundel MS. (**Ar**) begins.

1059. And. One of the four instances in **C** in which the word is spelled out. See note to l. 2.

1081, 1082. "You should not slay your son on that account unless you knew he deserved to be slain." *Worthi* is similarly used in l. 2536.

1086. Ypocrase. The celebrated physician, Hippocrates, 480 B.C. to about 357 B.C. It is barely possible that *medicus* grew out of the story (perhaps apocryphal) of Hippocrates's diagnosis of the case of Perdiccas II, king of Macedonia, who had invited him to his court. Hippocrates discovered by certain external symptoms, so the tradition goes, that the king's illness had been caused by his having fallen in love with his father's concubine. See W. A. Greenhill in Smith's *Dictionary*. — Hippocrates also figures in Lonelich's *Holy Grail*, chapters 35–37, *E. E. T. S.*, Ex. Ser., XXVIII, pp. 17–40, and is often mentioned in M. E. literature.

1087. neuow. According to **H**, named Galen.

1101 f. For a digest of the peculiar features of the different versions of *medicus* and for the discussion of some analogues of the story, see the Introduction, pp. lxxxiv f.

1103–1104. slike : like. The same rhyme occurs in ll. 3443–3444 and 3587–3588.

1107. D, in accord with a convention of ancient and mediæval story (see, for instance, *Beowulf*, l. 2184 f., and the Sir Perceval legend), has it that for a long time in his youth the nephew had appeared to be very dull.

1122. florines. For the history of the florin, see *N. E. D. s.v.*; Skeat's notes to *Piers Pl., C*, III, l. 157, and IV, l. 47; Kaluza's note to *Lib. Desc.*, l. 1046; and Mead's note to *Squyr of Lowe Degre*, l. 243. **R** reads *florance*, thus furnishing an example of the use of the word fifty years earlier than the first example cited by the *N. E. D.*

1131. Wen. See note to l. 28.

1135. syn, sinew, **A** and **F** reading *senewe* and *senows* respectively. The dictionaries record no other example of a monosyllabic form of the word in English; but the form *sin* appears in O. N. and O. Fries.

1146. On al manere wit bus me. "In every way it behooves me to know." See, for a similar use of the infinitive with *bus*, l. 3476.

1153. See notes to ll. 3022 and 10.

1168. in Auerell. The phrase is found only in **Y**; in which it is constant.

1169. Þe Eril of Nauern. So, with slight variations, the rest of the M. E. MSS. **L (A*)**, however, has: "li quens de namur"; **D***: "roy de Frise"; and **H**: "dux de Burgundia." *Navern* is frequently met with in the M. E. romances. It is a variant of Navarre; see *Huon of Burdeux*, *E. E. T. S.*, Ex. Ser., XLIII, p. 632 and *passim*, where it is closely associated with Aragon; see also Minot's *Poems*, iv, l. 70 (ed. Hall, Oxford, 1887, p. 13), and Hall's note on the line (*l.c.*, p. 57).

1178. I prai Þe Þat no man weten. The infinitive, *weten*, has no governing verb. Instead of *Þat* four MSS. have *let*, which was doubtless the original reading; see **A**, l. 1090: "let no man wite"; **Ar**, l. 150: "late no man Þat i-wete"; **E**, l. 1094: "lete no man hyt wete"; **F**, l. 1555: "let no man hyt wete."

1184. beres flesse. Peculiar to **C** and **R**. **L (A*)**, p. 27: "char de buef"; and so, in effect, **A**, **Ar**, **E**, **B**, and **F**.

bro. So **A** and **B**. **E** substitutes *blood*, and **H** *aquam*. The O. F. versions are silent.

1189. with wyne. So also **F**, l. 1575. Other passages in which **F** and **C** unite in differing from other MSS. are ll. 3077–3078, 3099–3100, 3159, 3213–3214, 3339–3340, 3488, 4060, 4063–4064, 4073–4074, 4209. In four of these instances — 3099–3100, 3488, 4060, and 4063–4064 — **F** and **C** are faithful to the O. F.

1192–1193. gaf him . . . Vnto Þe leche. An awkward reduplication of the object, avoided by all the other MSS. save **A** (ll. 1098–1099) and **F** (ll. 1567–1568). See Mätzner, *Grammar*, II, p. 19.

1193. siluer and golde. Ar, l. 159: "A wer-hors i-charged *with* silu*er and* gold."

1207. Son. So also **A**; **E**, **B**, **Ar**, and **F**, however, read: "on the third day." The O. F. versions are silent.

1207 f. In **D*** this episode is placed just after the tun episode.

1224 A, **Ar**, **E**, **F**, **D**, **L (A*)**, **D***, and **H** add here that he also burned his books, which is perhaps a reminiscence of the fable according to which Hippocrates burned the books at Cos which were under his charge as librarian, his purpose being to conceal the use he had made of them in his own books.

1243. fele. **Ar, E, B, F, L (A*)**, and **H**: "in a hundred places."

1265. slas. **R** has *sla*. Other instances in which **R** uses the subjunctive where **C** has the indicative occur in ll. 1654, 1862, 1869, 2513, 2545, 2967, 3034, 3162. In l. 1549 **R** uses the indicative where **C** has the subjunctive.

1267. do him alegance. "That is, give him relief," "suspend the judgment you have passed against him." See *N. E. D.* under *Allege*, v^1.

1274. Wepid. The subject is omitted, as in l. 3630. Such an omission seems violent to the Mod. Eng. ear, but examples are common in the best M. E. verse; see the "Prologue" to the *Cant. Tales*, ll. 33, 600, and 811. See also Macaulay's note to *Conf. Amant.*, Bk. I, l. 1895, and Zupitza's note to *Guy of Warwick* (**B**), l. 10.

1279, 1280. These lines are omitted by **R**. That the omission is arbitrary is shown by their appearing in **A** (ll. 1189–1190), **Ar** (ll. 253–254), **E** (ll. 1195–1196), and **B** (ll. 1177–1178), where the same rhymes occur as in **C**. For another arbitrary omission by **R**, see ll. 2843–2844. For a couplet arbitrarily added by **R**, see note to l. 2364.

1302. what was he þat? I am not sure what this means. The context seems to call for the interpretation, "who (or, what sort of fellow) was he that did so?" a question with the value of a request for the telling of the story suggested in the lines preceding. *þat* appears to be merely a bit of pleonasm employed, despite the violence it involves, to meet the exigency of the rhyme.

1311 f. For a summary of the peculiar features of the different versions of *gaza*, and for a list of the originals and analogues of the story, with a discussion thereof, see the Introduction, pp. lxxxv f.

1316. Octouian. The romance of *Octavian* is well known; the M. E. versions have been published by Weber, *Metrical Romances*, III, p. 157 f.; Halliwell, *Percy Soc.*, No. XIV; and Sarrazin, *Altengl. Bibk.*, III.

1317. toure. According to **A, Ar, E, B, L (A*), D***, named Cressent. This tower also appears in some versions of *Roma;* see note to l. 3121. The name *Cressent* is later given in this text (ll. 2147, 2152, etc.) to Crassus; see note to l. 2147.

1318. his tresoure. Mention is made of the wealth of Octavian in William of Malmesbury's *Chronicle* (tr. Giles, p. 178). It is also referred to in *Conf. Amant.*, Bk. V, l. 4731; Macaulay (*Conf. Amant.*, II, p. 502), in a note on this line, observes that "The treasures of Octovien (or Octavian) were proverbial," and cites, in evidence of this, *Rom. de Troie*, ll. 1684 f. and 28594 f.

1319. was. For other examples of *was* with a plural subject, see note to l. 542.

klerkes twa. **A, Ar, E**, and **B** add, with the support of **L (A*)** and **D***, that there had formerly been seven clerks, five of whom had gone to some other country.

1320. A liberal man. **L (A*), D***, and **H** add that he had one son and two daughters.

1331. Sir, at ȝowre will. With **L (A*), D*, A, Ar, E, B** the son remonstrates with the father at first. With **H**, p. 25, he expressly approves of his father's plan: "Ait filius: 'Bonum est consilium. Melius est de thesauro eius accipere, eo quod

in omnibus habundat, quam hereditatem nostram vendere, et ego cum sororibus meis semper in miseria permanere.'"

1336. þe fader went in. **A**, **Ar**, **E**, and **B**, in agreement with **L** (**A***), p. 30, report that both father and son went in.

1335–1342. Peculiar to this redaction.

1349. he wald tel to na man. According to **H**, p. 25, he reports to Octavian, who rebukes him.

1353. þam. Other examples of faulty reference are pointed out in the note on *þaire*, l. 753.

1375. smite my heuid. In **D***, p. 35, the father foretells the incidents of the following day, and instructs the son as to the course he is to pursue. In **H**, p. 26, the son does not demur at all to his father's counsel, but beheads him at once. In some of the variants of *gaza* the idea of beheading the father originates with the son, who carries this idea into execution in the face of much remonstrance from the father.

1382. say. This word in the Cotton MS. looks more like *aay*, but must be *say*, as with **R**.

1391. it wald be wer. That is, "it would be the worse for him [the son]," "would go hard with him."

1394. Into þe pit þe heuid he slang. With this **D** ends its version of *gaza*.

1404. wont. **R** inserts *was* before *wont*, but unnecessarily. See, for example, Milton's *On the Morning of Christ's Nativity*, l. 10, and *Paradise Lost*, I, l. 764; V, l. 123; and VI, l. 93.

1427. in þe cheke. **A**, **Ar**, **E**, **B**, **L** (**A***), **D***, **H**: in the thigh; **F**, in the hand.

1445, 1446. þe deuil . . . Bot . . . gang! I take this to mean: "The devil hang him if he does n't throw your head into a privy!"

Heading p. 49. Prolong. Evidently a variant (traceable to scribal error) of *prologue* (see the forms *prolouge*, *Alexander*, ed. Skeat, *E. E. T. S.*, Ex. Ser., XLVII, ll. 2730, 5066, and *Proloug*, Bokenam's *Lives of Saints*, *Altengl. Bibl.*, I, p. 237). *Proloug* occurs also in the headings to the prologues of the rest of the stories. In the headings to the first five prologues the word *Proces* is used instead, though hardly with the same meaning as *Prolong*; see note to heading p. 20.

1481. "A, lord," he said. **R** omits *he said*, and thus spoils the meter; but it has the support of **Ar**, l. 467.

1496. for hir owin ded sake, "for her own deed's sake"; see note to l. 193 for other examples of the uninflected genitive.

1507 f. For a summary of the peculiar features of the different versions of *puteus*, and for a list of the variants and analogues of the story, see the Introduction, pp. xc f.

1508. A riche man. According to **F**, l. 494 f., he had already wedded two wives; and **D**, **L** (**A***), and **H** stress the fact that, though he was an old man, he had taken a young wife.

1520–1526. Peculiar to this redaction.

1527. ane vsage. **D** places this detail just before the arrival of the watchman (see l. 1621).

1534. him. So also in **R**, although both MSS. have *þam* in ll. 1531 and 1535.

1535. men sal þam driue. According to **F**, l. 502, they are stoned to death.

1568. In **L** (**A***), p. 36, she argues in her defense that she had gone out of doors because she had been ill; in **D***, p. 19, because of an attack of toothache; in **H**, p. 21, because her mother, being ill, had sent for her.

1580. well. In the Welsh version (tr. Jones, p. 652), a fish pond.

1587, 1588. well: still. See, for other imperfect rhymes, the note to ll. 229–230. **A**, l. 1472, avoids the difficulty by reading *snelle* in place of *still*.

1621. wakemen. **C** has *wakeman*, but *þai* in ll. 1625 and 1627 confirms the reading of **R**, which I have adopted.

1680. my reson may noght forth. That is, "my judgment does not prevail." The infinitive, a verb of motion, is omitted, as in ll. 1680, 1749, and 3275, and in the corresponding line in **A** (l. 1550): "Mi tale ne mot nowt forth."

1689 f. For a summary of the peculiar features of the different versions of *senescalcus*, and for a discussion of the analogues of the story, see the Introduction, pp. xci f.

In **H** *senescalcus* is fused with *Roma*. In **F** *senescalcus* appears to have been supplanted by a story otherwise entirely foreign to *The Seven Sages*. Owing to the loss of a leaf of the MS. the conclusion of the story is lacking. The fragment which remains is as follows:

Hyt was a knyȝt of þys contre,
And a noble-man was he;
And he had a sone feyre,
A godely chylde, schulde be hys heyre.
The chylde louyd wele spendyng,
And ryet yn all thynge;
Tauerns *and* dyces louyd he,
And horys louyd he grete plente.
Thus he spendyd all þat he myȝt wynne,
Tyll þat hys catell waxe all þynne.
He hym bethoght yn all wyse
How he myȝt hys fad*ur* sle *with* some queyntyse.
So hyt befelle vpon a day,
He feyned hym syke *and* yn hys bed he lay,
And seyde þ*er* was a boor yn þat forest
That was a wond*ur* vylous beest:
"Fadur, but yf y haue a brede of hym,
Y dye fro tho *and* all my kynne."
The godemans hert was full sore
That hys sone schulde dye for þe brede of a boor.
He dyȝt hy*m* on a gode palfray,
And to the wode he went hys way.
The chylde spekyth w*ith* felows *twelfe*,
And the *threttethe* was hym-selfe,
And mette hys fadur vnd*ur* a tree,

And assayle hym harde can he.
He hewe hys fadur very smale,
All yn pecys, as seyþ þys tale;
And home he went to bedd ageyn,
And couyrd hym warme, hit ys not to leyn.
The tydynges come to that cyte;
For hym was dole *and* grete pyte,
For that noble knyght was sloon. [ll. 1053–1085.]

The Welsh version also substitutes another story for *senescalcus*. In Jones's translation (p. 652) this story runs thus: "A man of Rome had a tree with sweet fruit, growing in his garden, with a fine straight branch rising from the stock of the tree, and reaching to the sky. And if the man held the tree and its fruit dear, still dearer was the branch because of its loveliness. Between me and God, said the gardener, if thou wouldst follow my advice, thou wouldst order the branch to be cut down from off the tree. Why? said he. Because it is not sure whether thou wilt obtain the fruit of the tree, so long as yonder branch is a step for one to ascend, and to support evil persons and thieves; and there is no way to climb the tree or get the fruit save by yonder branch. By my faith, said he, for all that, none of the branch shall be cut off, any more than before. Be it so, said the gardener. And that night thieves came to the tree and plundered the tree of its fruit, and left it quite bare, with broken branches, by the next morning." — The first half of the story, it will be observed, tracks *arbor* tolerably closely. The conclusion is probably an invention of the Welsh redactor.

1690. Was a king. See note to l. 211.

1691. Poyle and Calaber land. According to **L** (**A***) and **D** he ruled merely over Apulia; according to **D*** he was king of Egypt; according to the Welsh version, king of Germany. — Apulia and Calabria, being nearly associated geographically, were often referred to together in mediæval story.

1691, 1692. Bath Poyle and Calaber land Was. For other instances in which *was* is used with a plural subject, see note on l. 542.

1693. in luf had he no delite. So **L** (**A***), p. 39: "Il desdaingnoit fame seur toutes riens"; and similarly **A** and **B**: "he loved women very little." But **Ar**, l. 652, and **E**, l. 1594, report illogically that he had great delight in women.

1705. medcines. A, Ar, E, L (A*): "barley bread and water."

1722. Ten pownd. A, Ar, B, L (A*): twenty marks; **E**: twenty pounds; **D***: a hundred marks; the Welsh version: nine marks; **H**: a thousand florins.

1729. þe steward . . . couaitus. On the covetous steward in mediæval story see Mead, *Squyr of Lowe Degre*, p. xxx.

1749. I mot nedes þartill. See note to l. 699.

1749, 1750. The logic of this speech is quite worthy of the character into whose mouth it is put.

1765. Except for one word, identical with l. 2471. See note to l. 10.

1766. chamber. The reading of **R**; **C** has *chanber*, which I take to be a scribal error, but the same spelling is found in *William of Palerne*, ll. 685 and 771.

1781. it es forth dais. So also **Ar**, l. 719, **E**, l. 1659, and **B**, l. 1677. **A**, l. 1629, has instead, "hit is dai," the rhyme word corresponding to *dai* being *awai*.

1801. According to **B**, ll. 1691–1696, the king decreed that the steward should be put to death by having molten metal poured down his throat (a *motif* borrowed perhaps from *Virgilius*):

> The kyng bade men shuld hy*m* lede
> W*i*t*h*-owt þe town, in-to a mede,
> And knyt his hond*es* hym behynde,
> *And* to a poste nakyd hym bynde,
> And melte sylu*er and* eke lede,
> *And* powre i*n*-to his mowth till he be dede;
> *And* thus þe styward loste his lyff.

1802. Thurgh. Dissyllabic apparently; see note to l. 222.

1836. Except for the ordinal, identical with l. 2782; see note to l. 10.

1857, 1858. to nyce, For to force. See, for a similar construction, ll. 2395–2396.

1862. dose. **R** reads *do* (see note to l. 1265), but inconsistently sets *thinkes*, in the next line, in the indicative.

1868. A line of three stresses, unless *old* is to be read as two syllables. See notes to ll. 84 and 222.

1877 f. For a summary of the peculiar features of the different versions of *tentamina*, and for certain analogues of the story, see the Introduction, pp. xciii f.

1877. it was whylum. See note to l. 31.

1879. a nobil whife. **C** seems to be alone in telling of each of the first two wives separately. **D*** and **K** omit mention of the second wife; **F**, **D**, and **H** omit mention of both the first wife and the second.

1885. in liking sted. The meaning appears to be: "in a vigorous condition of body" (and hence predisposed to a second marriage). *Sted* is probably a noun, since the participle takes the form *stad* in l. 984.

1901. The line is too short. See, for other such lines, the note to l. 84.

1903, 1904. litel þai mai of preue note, Or els noght. I take this to mean: "They (old men) are equal to little, or nothing, of secret enjoyment" (or "sexual intercourse"); see **A**, ll. 1743–1744: "Litel thai mai do, withouten gabbe, That yong womman wolde habbe"; with which **Ar**, ll. 843–844, **E**, ll. 1779–1780, and **B**, ll. 1793–1794, are in essential agreement. But it is possible that *þai* goes back to *ȝong wemen* (l. 1901), in which case *note* is the infinitive and *preue* a noun (= *proof*).

1907. Hir liked noght his oþer spell. That is, "She did not like his talk (his empty declarations of love, or his scoldings because of his jealousy) either."

1910. According to **K** mother and daughter meet on the occasion of an annual feast; with **L** (**A***) and the Welsh version they meet at the end of the daughter's first year of wedded life.

1918. Ald men er oft ful fell. A line of three stresses (see note to l. 84) unless *ald* is to be read as a dissyllable (see note to l. 222). The insertion of *siþes* after *oft* would save the line; see l. 2110: "þat old men oft siþes er fell"; or it may be, as Professor Bright suggests, that *ald* should be changed to *alde*.

1922, 1923. moght, mai. The logic of the change in tense does not appear to me.

1924. I have set a colon after this line since it seems that *þis* of l. 1921 refers forward to l. 1925 f.

1929. With **D** the mother merely suggests that the husband be tested, and does not in any case specify the test; the wife bethinks herself of each of the tests after the corresponding conference has been brought to an end.

1935, 1936. gardinere : fire. For other seemingly imperfect rhymes see note on ll. 229–230. Perhaps the rhyme is a reflection of the Kentish original, though **C** interchanges *e* and *i* pretty freely; see, for instance, the rhyme *getin : weten* (ll. 1177–1178). **A** (ll. 1765–1766), which has the same rhyme, spells *fer;* but **Ar** (ll. 865–866), **E** (ll. 1799–1800), **B** (ll. 1813–1814), which also have the same rhyme, spell as here.

1943. Whepher þe gardenere wald or noght. In **L** (**A***), **K**, and **H** the gardener objects to cutting down the tree, and the wife does it herself. The reading here is possibly a faint reflection of that detail.

1977. þi. In **R** only the first letter of this word remains. After this letter there is an erasure of either one or two letters. Perhaps the scribe first wrote *þis*, then, observing his mistake, proceeded to erase, but erased two letters instead of one, and forgot to rectify the mistake.

1982. According to **L** (**A***) the husband had just returned from the chase. She removes his cloak and puts a robe on him.

1988. on þe ladies barm. With **H**, p. 38, the dog jumps up on the lady's bed; she kills him by throwing him against the walls of her chamber. With **L** (**A***), p. 46, the wife subsequently regrets that she had killed the dog.

2009. A preste. **L** (**A***), p. 47: "le provoire de ceste vile"; **K**, l. 2676: "le chapelain, Guillier"; **D***, p. 27: "Messire Guillaume, le chappellain de la parroisse."

2012. no. Probably a scribal error for *noght*, which is the reading of **R**; though *no* with the value of *not* does sometimes occur in M. E., — as in *William of Palerne*, ll. 67, 85, 127, etc.; and *Ipomadon* (**A**), l. 24.

2019. anoþer gyn. **F** (ll. 761–788) inserts another test before the final test: the killing of the husband's hawk.

2026. ett. This unusual form of *ete* appears also in ll. 2038, 2861, 3566, and 3580; in l. 2038 it rhymes with *set*.

2032. A grete feste. **D***, p. 27: "la feste de la Toussains." With **F** the feast is in honor of the relatives of husband and wife.

2033. What helpes to mak lang tale. The stress on the inflectional syllable of *helpes* is clumsy, though it is not without parallels (see ll. 793, 2360, and 3125). The difficulty might be avoided either by emending *lang* to *langer* (see the corresponding line in **B** (l. 1917): "What nedyþ to make lengar tale"), or by inserting *it* before *to* (see a list of parallel expressions by Kittredge in *Studies and Notes*, I, p. 24 f., in which a majority of the closest parallels to this line insert an object after the verb).

2037. Onnence. See *N. E. D.* under *Anent*. The meaning here appears to be *by the side of*.

2038. According to **F** he calls in at this juncture some minstrels for the entertainment of his guests.

2042. stirt oway. According to **F** her excuse for leaving the table is to get some wine; with **H**, to get a knife; with **L** (**A***), to get her husband's knife and his chessboard.

2053. on þe morn. **D**: on the night of the feast. **D** is also independent in substituting for the barber a brother of the husband.

2062. þe thrid time thrawes best. This I take to mean: "the third time throws best," "the third throw is the luckiest"; with which compare the sayings, "the third time's the charm," "the third time tells the tale," "the third time never fails." Another form of the proverb is, as Professor Kittredge suggests, "the third pays for all" (*Twelfth Night*, V, i, 40), "the third payes home" (*Mirror for Magistrates*, ed. Haslewood, I, p. 68).

2080. Elsewhere it is said explicitly that both arms were bled. **C** implies this in the word *first*, but nowhere says so explicitly.

2091–2094. These lines, though nothing corresponding to them is found in the O.F. versions, appear also in **A**, **Ar**, **E**, and **B**.

2105. mi dede . . . es neste. "My death is next," "The next time he will take my life."

2106–2108. This detail is omitted by **D**, **L** (**A***), and **D***, but it appears in **A**, **Ar**, **E**, **B**, and **H**.

2111, 2112. Omitted by **D** and the continental versions.

2116. thrinfalde. Cf. *þrin* (*þrinne*, *thrynne*) (O.N. *þrinnr*), which usually means *threefold*, but which means *three* in *Havelok*, ll. 716, 761, 1977, and 2091, and in *Gawayne and the Green Knight*, l. 1868.

2133. borowd, *i.e.*, "redeemed," "set free"; see *N. E. D.* under *Borrow*, *4*.

Heading p. 73. Neghend. This ordinal appears only here and in heading p. 74, and in both places it is abbreviated. The spelling I have adopted is that of the *Pricke of Conscience*, l. 3988.

2143. aght. See Einenkel, *Mittelengl. Syntax*, p. 116, and Kittredge, *Studies and Notes*, III, p. 321, for examples of the impersonal use of this verb in Chaucer. See also van der Gaaf, *l.c.*, pp. 146–148, for sundry other examples, together with a suggestion as to the origin of the construction.

2144. thinges þat me es. See notes to ll. 2280 and 3527. *Er* is the regular pres. plu. form; see ll. 43, 363, 850, 1414, 1794, 1918, etc. *Es* (*is*) is also sometimes used with a plural subject in the *Cursor Mundi*, the *Pricke of Conscience*, *Ywain and Gawain*, and other Northern texts; see Rodeffer, *Inflection of the Pres. Plu. Ind.*, pp. 40, 43, 46, 48, 52, 58, and Kellner, p. 48. For examples of *was* used with a plural subject, see note to l. 542.

2146. trowes. As pointed out in the note to l. 151, the pres. plu. ind. is invariably uninflected when it comes in direct contact with a personal pronoun subject. Here, however, the verb is not in direct contact with its subject and hence is inflected; see Rodeffer, *l.c.*, p. 61 f. and *passim*. Another example is furnished by *takes*, l. 3982.

2147. Cressent. A variant of *Crassus*, which is the reading of **L** (**A***) and **E**; **A** and **B** have *Cressus*, and **Ar** *Carfyus* or *Carfus*. The name *Cressent* is given to

the tower of Octavian in *gaza*, and, in some versions, to the tower in *Roma;* see the notes to ll. 1317 and 3121.

2159 f. For a digest of the chief variations of the different versions of *Virgilius*, and for a list of analogues, with a discussion of their source and interrelation, see the Introduction, pp. xciv f.

In **F** *Virgilius* is supplanted by a pointless story, which, after Halliwell (in his brief description of **F**, *Thornton Romances*, p. xliv), I call "The Squire and his Borrow." This story, like the story substituted for *senescalcus* (see note to l. 1689), is peculiar to **F**. It runs as follows:

Hyt was a squyer of thys contre,
And full wel-belouyd was he;
Yn dedys of armys and yn justyng
He bare hym beste yn hys begynnyng.
So hyt befelle he had a systur sone,
That for syluyr he had nome;
He was put yn preson strong,
And schulde be dampned *and* be hong.
The squyer faste thedur can gon,
And askyd them swythe anon
What þyng he had borne a-way;
And they answeryd *and* can say,
He had stolen syluyr grete plente,
Therfore hangyd schulde he bee.
The squyer hym profurd, permafay,
To be hys borowe tyll a certen day,
For to amende that he mysdede.
Anon they toke hym yn that stede,
And bounde hym faste fote *and* honde,
And caste hym yn-to preson stronge;
They let hys cosyn go a-way,
To quyte hym be a certen day.
Grete pathes then vsed he,
And men he slewe grete plente;
Moche he stale *and* bare a-way,
And stroyed the contre nyght *and* day:
But vpon þe squyer þoght he nothyng,
That he yn preson lafte lyeng.
So that tyme came, as y yow say,
But for the squyer came no paye:
He was hanged on a galowe tree.
For hym was dole and grete pyte,
When the noble squyer was slon;
For hym morned many oon.
That od*ur* robbyd and stale moche þyng,
And sethyn was hangyd at hys endyng. [ll. 1114–1149]

2160. Virgil. **D** substitutes *Merlin* for *Virgil.*

2163. He made a fire. See, for the history of this detail, p. xciv.

2163–2194. The whole of this first episode, which I have characterized in my discussion of the analogues of the story as *Virgilius I*, is omitted by **D**. **H**, p. 42 f., describes first the images of *Virgilius II*, then takes up the fire, etc., and later returns to the episode connected with the images of *Virgilius II*.

2164. on þe pauement. According to **A** and **Ar**, in the market-place (*cheping*).

2168. See, for other lines of three stresses, the note to l. 84.

2177. on brede, "over a wide surface," "very legibly."

2181. Identical with l. 631. See note to l. 3.

2182. a Lumbard. According to **L** (**A***) he was studying at Rome; **K** and **D*** have instead of the Lombard a Carthaginian bishop.

2198 f. **L** (**A***), p. 51, omits these two images, but they appear in **K**, **D***, and **H**. **H**, perhaps under the influence of the *Gesta Romanorum*, reports the first part of *Virgilius II* not as do other versions of *The Seven Sages*, but according to the version of Alexander Neckam; see **H**, p. 42: "Arte sua magica quandam turrem construxit et in summitate turris in circuitu tot ymagines, quot essent in mundo prouincie. In medio vnam ymaginem fecerat, que pomum aureum in manu sua tenebat. Quelibet imago campanellam in manu sua tenebat; quelibet imago propriam faciem ad prouinciam ei assignatam vertebat. Et quocienscumque aliqua prouincia volebat contra ciuitatem romanam se opponere ac rebellare, illa ymago illi prouincie assignata campanam pulsabat. Tunc omnes alie imagines eciam pulsabant. Romani hoc audientes se armabant et ad illam prouinciam domandam toto conamine pergebant et humiliabant, ita quod nulla prouincia non poterat tam priuate ac discrete se de Romanis vindicare, quin per ymagines turris Romani essent premuniti."

2204. with þe ball þe childer plaide. With **K** and **D***, they toss the ball at a certain time every Saturday.

2209. A merure. The famous *Salvatio Romae*. Tradition has it that this mirror was to be seen at Florence as late as the seventeenth century; see G. Naudé, *Apologie pour tous les grands Personnages*, Paris, 1625, p. 627. According to another story it was, at about the same time, among the treasures of the Abbey of St. Denis in France; see J. F. Doublet, *Histoire de l'Abbaye de S. Denys*, Paris, 1625, p. 347.

2211. ere. An error in concord made probably for the sake of the rhyme; perhaps, however, by attraction, or by an adjustment to the notion of plurality inhering in *ilk*. See note to l. 123; also l. 2307, where *ilka man* appears as antecedent of *þaire*. Or is *ere*, as Professor Bright queries, a scribal error for *were?*

2215. þe king of Poyl. So also **A**, **Ar**, **E**, **B**, and **L** (**A***); **K** and **D*** have instead the king of Hungary; **H**, merely three kings.

2227. Twa clerkes. **L** (**A***), p. 51: ".iii. bachelers qui frère èstoient," but later (p. 52): "li deus freres." **A**, **Ar**, **E**, **B**, **D**: two brothers; **K** and **D***: four sages; **H**: four knights.

2231. þam, *i.e.*, the two coffers.

2234. at þe west ȝate, etc. **D**: in "lyttyl pyttys twaye"; **L** (**A***): at each of the three gates of the city; **K**: in three ditches; **D***: one in a deep ditch, and three others at as many crossings.

2236. þat thoght wele what sold forþer fall. "Who knew well what else would happen." *þat* refers to the *twa clerkes*.

2253. rest. In other versions they report that they learn of the whereabouts of the treasure in a dream.

2262. þis vowche we safe. "This we present to you"; see *Century Dictionary* under *vouchsafe I, 2*.

2263. þan. It is barely possible that the MS. reading, *þai*, is correct, but the context gives the very strongest support to *þan*, which is the reading of **R**.

2280. Es. I take this to be a singular, the compound subject being conceived of as a unity. But *es* is used with a plural subject at least once; see note to l. 2144. And *was* is several times used with a plural subject; see note to l. 542.

2281, 2282. In al Poyl, etc. **H**, p. 44: "tantum . . . quod omnes equi romani non portarent"; similarly **L** (**A***), p. 52: "si grant que à poine le porroient trère tuit li cheval de vostre cort"; **D***, p. 43: "tresor tel que oncques Ottovien ne Nabugodonosor n'avoient eu la pareil."

2294. Els, "provided that." See *N. E. D.* under *Else, 5*, where attention is called to the similar use of *anders* in German.

2307. þaire. For other instances of faulty reference, see note to l. 753. See also note to l. 2211.

2311. if, apparently with the meaning of *although*.

2313. With **D***, many people were killed; and with **K**, thirty houses were destroyed.

2321, 2322. brend : assent. Apparently an inexact rhyme (see note to ll. 229–230 for others); but perhaps not really inexact: see the spelling *brent*, l. 2133, and cf. Morris, *Pricke of Conscience*, p. xxix: "In Hampole *Judith* rhymes with *writt*, but what is still more curious is that *David* rhymes with *Judith*. It would thus appear that *d* at the end of words was pronounced as *t*." See also the note to ll. 2541–2542.

2329 f. **L** (**A***), p. 54: "Si prannent or fondu, et li coulent par mi la bouche, et par mi les eulz, et par mi les orilles, par mi le nez; si li distrent: Or vosis, or convoitas, or auras, et d'or morras." According to **D**, l. 2064 f., they pour powdered gold into his eye-sockets and into ears, nose, etc.

2343. glose. Perhaps to be explained as a contract form, perhaps as due to Midland influence, perhaps as an uninflected form with relative subject (see Rodeffer, *l.c.*, pp. 39, 41, 43, 56), but probably as an uninflected form abbreviated in the interest of the rhyme.

2345. The MS. reads: "*And* þou wil mak him þat þine are," which makes nonsense. I have stricken out *þat* (though it appears also in **R**), and have changed *are* to *ayre* (the reading of **R**). See **A**, ll. 2157–2158:

And desire to make thin air,
He that sschall the schende vair;

Ar, ll. 1257–1258:

And desiren to make þyne eyere
Of him þat schall þe bryng to wykyd spare;

and **E**, ll. 2183–2184:

And þu desyrest thyne ayre to make
That shalle done the moche wrake.

2346. payre, *impair, injure.* See *N. E. D.* under *Pair* and *Appair*. The word in this aphetic form appears three times in *Piers the Plowman*, and a score of times in its full form; see Skeat's glossary to his edition.

2360. The accent upon the second syllable of *thanked* is violent. See note to l. 2033.

2364. After this line **R** inserts, without the support of any other MS., the following couplet:

> His turmentoure sone gert he call,
> And fech his son into þe hall.

2368. Identical with l. 3178, except that the noun in that line is plural. See note to l. 10.

2395, 2396. Similarly ll. 1857–1858: "made my son to nyce, For to force."

2398. To saue ȝowre grace. See note to l. 744.

2411 f. For the features peculiar to *avis* in the *Book of Sindibād* and in the different versions of *The Seven Sages of Rome*, with a discussion of the analogues of the story, see the Introduction, pp. xcvii f.

2412. a burias. In **As**, at first called *Annabill*, later *Balan*.

2415, 2416. "But she was as women are the world over" (*i.e.*, tricky, faithless). For the history and uses of the phrase, *vnder hyr gare*, see *N. E. D.* under *Gore*, and Skeat's notes on the *Cant. Tales*, *A*, ll. 3236–3237, and *B*, l. 1979. Here the phrase is practically an expletive.

2417. a py. D: "a popinjay."

2419. in Frankis langwage. L (A*), p. 55: "la langue romainne"; **As**: "in Romane leid"; **Ar, B**: "in Romayns langage."

2424. anoþer. According to **F**, a priest; with **As** and **D***, a knight; according to **K** and **D*** later, "Gerard, le filz Thierry" (see note to l. 4145).

2440. Here **As** inserts two episodes, as follows:

> He enterit þan till his paramour;
> And scantly had bene þar ane hour,
> Quhen þe lord callit at þe ȝet.
> Wpe fraitlye can þe lady get
> And left þe knycht gretlie abasit.
> Bot hir moder him wp has rasit
> And gaf him in hand ane nakit swerd
> And bad him he suld speik na word
> Bot evynn befor þe dur stand still,
> Quhill þe lord enterit at his will.
> The lord enters and saw him stand
> Sa with ane nakit swerd in hand.
> He stottit sumthing and syne couth speir:
> "Quhat art þow þus þat standes heir?"
> Bot he spak na word mar nor myn.
> Than said hir moder: "Sonn, mak na dynn.
> Thre knychtes to sla has chasit þis man
> And for girth come he hidder þan.

And we haf savit him as we may,
Quhill we trow þaj be gane away.
Ȝongates he stude, for he no*cht* wist,
Bot ȝe had bene þaj þ*at* him mist;
He dar not ȝit steir for þ*e* feid.
And þus he savit js ȝit fra deid."
The lord said þan: "Jn all, j se,
Ȝe haf done þar gret cherite.
And þarfor hartfully thank j ȝow.
And j sall fande to kepe h*im* now;
For w*ith* me sall he sit one-ane,
Quhill he be seker his fais ar*e* gane."
And gart h*im* sit w*ith* h*im* ry*cht* þar
And maid gud cheir *and* mery fair.
The pyot, þat þe man*n* knewe,
Scho sesit hir sang *and* maid na glewe.
The kny*cht* ȝeid hame þan at þe last.
The burgess till his pyot past,
Said: "My deir bird, quhat alis þe,
That synges no*cht* quhe*n* þow seis me?"
Scho said: "J se þj scaith sa ryf;
Ȝone ald carling and þj owne wyf,
Sa fowlely þaj þe begyle
That j may no*þer* ane syng nor smyle."
The hale process scho him tald,
How he him has maid cukkald.
Quhilk gretly grevit has Balane,
And ma*n*nasing he maid him þan*e*
Unto his wyf. Bot scho pertly
Denyit and swor opynly,
That þaj suld neu*er* be but baile,
Quhill he trowit þe pyotes tale;
Bot he suld sone knawe sekerly
The gret lesinges of þat falss py.
Hir wordes þe burgess sumthing trowit;
And sone eft*er* quhar he had wowit,
In pilg*ri*mage is passit Balan.
Than scho sone send for hir le*m*man,
And maide him feist *and* mery cheir;
Thar was na danteis þai*m* to deir,
Bot gret blythness and costly meit;
And þe pilgryme all quyte forȝet.
Neu*er*þeless, i*n* þe myddes of þe fest,
Quhen at þaj trowit allþar lest,
Balan at his awne ȝet couth call;
Bot þan þaj war astonait all.
The kny*cht* was hid with litill dyn*n*.
Syne was þe burgess lattin jn;
He said: "Gar grath my bed to ly
To rest, for trewly tyrit am j."

Than witless was his wyf allmast.
Hir moder said: "Douchter, haf na hast
To mak his bed, quhill he haf sène
His newe maid schete ws twa betwene."
Than of þe scheit scho liftit ane nuke,
The douchter wp ane-noþer tuke,
And held befor þe burgess sicht,
Quhill quyte owtchapit was þe knycht.
Thus clene begylit was Balan,
And ȝit þe wyf he thankit þan,
That þaj couth mak him sic a claith.
Bot þan þe moder swor ane aith:
"I haf maid ma of sic as þis."
The burgess þan þaim baith couth kiss,
And till his bed he went his way.

For the source of these two episodes see the Introduction, p. xcviii, note 2.

2448. vnto chamber. According to **D** and **D*** she entertains him in the hall, in full view of the bird.

2449 f. This stratagem is variously reported. The version of **L** (**A***), pp. 56–57, is as follows: "Quant il fu anuitié, ele prant sa chamberière, si li baille .i. grant plomme plein d'eve et .i. cierge tout ardant, et .i. maillet de fust. Quant vint vers la mienuit, ele la fet monter sur la meson, ileuc endroit où la pie estoit; si commance à férir du maillet sur les essanles; et quant ele avoit assez féru, si reprenoit le cierge, le boutoit par entre les essanles, que le clarté en venoit à la pie, enmi les eulz. Après si prenoit le plomme et versoit l'eve sus la pie. Et tele vie mena de si au jor; et quant il fu ajornez, si descent, le maillet en sa main, et le cierge en l'autre. Li amis à la dame s'en ala." — The maid also figures in **A**, **Ar**, **E**, **B**, **As**, **H**, and the *Mischle Sindbad*. **D*** and **K** substitute for the maid a trusted manservant; **D** has instead a boy. — According to **As**, **K**, **D***, and **H** one of the devices for befooling the bird is the dropping of small sandstones over the cage; with **D**, another device is the breaking of great blown bladders.

2473–2476. Peculiar to this redaction.

2491. Before this line there appears in the MS. the rubricated character which is used to indicate paragraph division, but paragraph division here is illogical. See note to l. 17.

2511. his menȝe. With other versions, both English and French, his neighbors.

2522 f. **D** abridges the second half of *avis*, omitting the merchant's discovery of the wife's deception and his regret for killing the bird.

2533. He toke a staf was gude. For other instances of the omitted relative see note to l. 988.

2535. flemed hir. So **L** (**A***), p. 58: "chace sa fame hors de sa mason." With **B**, he sends her to her paramour; with **K** and **D***, he puts her to death; with **F**, the wife and her paramour, a priest, bring the husband to death; with **As** and **H**, the husband breaks his spear in three and goes on a pilgrimage to the Holy Land.

2537–2544. Peculiar to this redaction.

2541, 2542. R has here the rhyme *berd : -erth*, which is, however, a perfect rhyme perhaps; see note to ll. 2321–2322.

2562. negh. The MS. has *neght*, a form which I cannot find paralleled and which I take to be a scribal error.

2577. Identical with l. 3061. See note to l. 3.

2579 f. For the characteristic features of the different versions of *sapientes*, and for various analogues of the story, see the Introduction, pp. c f.

2588. A custume. K and **D*** reserve the account of this custom until just after the king's instructions to the clerks to find a cure for his blindness.

2595–2600. Peculiar to this redaction.

2602. With **F**, the clerks build a treasure-house just above the city's gate.

2605 f. With **K** and **D***, the king's horse balks at the city gate whenever the king attempts to go outside the city; with **H**, the king becomes blind whenever he goes outside his palace, but he regains his sight on his return to the palace; with **L**, in like manner apparently, Herod is blind only so long as he remains outside the city. With the Welsh version, the king's blindness is occasioned, so he dreams, by sparks from a caldron; see p. 657 of the translation: "Each night the king saw in his sleep a cauldron with seven feet and vapor rising therefrom, just as though there had been a mighty fire beneath; and sparks, it seemed to him, came from them about his eyes and blinded him, as he thought."

2607. a. R reads *any*, and is supported by **Ar**, l. 1481; but **C** has the support of **B**, l. 2451. In either case the rhythm is bad.

2609. asked þam. With **F**, ll. 1326 f., he threatens to hang them unless they will account for his malady.

2611. four skore. The original reading of the MS. has been imperfectly erased, and the space has been filled in with what I take to be *four skore; four* is quite legible, as also the *re* of *skore*. This reading, however, is unique. **Ar** (l. 1485), **E** (l. 2413), and **B** (l. 2455) read, with **R**, *seuen;* **A** (l. 2363) has *fourten;* **F** (l. 1336) has *xii.;* **L** (**A***) (p. 59) has *viii.;* and **D*** (p. 21) has *xv.* According to l. 2633 the clerks go in search of Merlin for *fourteen* days, which would seem to lend some support to the reading of **A**, but, obviously enough, it does not necessitate that reading.

2619. sone efter. According to **B**, two days after.

2630 f. **D** omits the search for Merlin. **D*** retains the episode, but alters it considerably; see pp. 21, 22 of that version.

2631–2634. Apparently peculiar to this redaction.

2635 f. In the introduction to his edition of *Arthour and Merlin* (*Altengl. Bibl.* IV), p. civ, Kölbing pointed out a resemblance between the lines corresponding to these in **A** (ll. 2389 f.) and a passage in *Arthour and Merlin*. This passage (ll. 1195 f.) is as follows:

> On a day, as ich ȝou telle,
> þo ich þre sechers snelle,
> þat were ysent fram þe king,
> To hauen of þis child findeing,
> Comen al þre bi cas

In-to þe toun þer Merlin was,
Merlin in þe strete þo pleyd,
And on of his felawes him trayd,
þat him seyd loude to:
"Foule schrewe, fram ous go:
þou art al biȝeten amis,
þou nost who þi fader is,
Ac some deuel, as ich wene,
þe biȝat, ous euer to tene!"

On the strength of the resemblances between this passage and parts of **A**, and because of certain agreements in phraseology and rhyme Kölbing (*l.c.*, pp. lx f., lxxxii), inclined to the belief that **A** and the Auchinleck version of *Arthour and Merlin* were by the same author; but, as I have shown (*A Study of The Seven Sages*, pp. 85 f.), any inferences to be drawn from these agreements must hold all but equally well for **Ar** and for **E** as for **A**.

2638. called him lurdan. Omitted by **K** and **D***.

2645. Merlyn. **K** substitutes *Jesse* for *Merlin*.

2650. According to **F**, Merlin adds that his first counsel to the king will be to put the clerks to death.

2657. With **A**, **Ar**, and **E**, Merlin declines the besant.

2663. in þi myding. **A**, **E**, **B**: "in þi donghel"; **L** (**A***): "en mi ton foier"; **K**, **D***: "in the ruins of your house" (recently burned). In the Welsh version the interpretation of the king's dream is as follows (see Jones's translation, p. 657): "The cauldron that thou seest in thy sleep, betokens this city; the seven feet [see note to ll. 2605 f.] that thou seest are the seven men that govern it, brimming over with too much riches and working treason against thee unless they are at once slain."

2681. So **L** (**A***), p. 60: "li sages em pristrent à lor volanté." Other M. E. MSS. omit this detail.

2685. Als. **C** reads *And*, which I take to be a scribal error. This view has the support of **R** and the context. The fact that *and* is spelled out here whereas elsewhere in **C** (except in ll. 1059, 3289, and 4255) it is abbreviated, and the nearness of another *and*, also support this view.

2685 f. With **K** and **D***, he now tells them of the presence of the caldron under the emperor's bed.

2694. couret. See note on l. 394 for two other instances of medial curled *r*.

2700. yowre. Elsewhere in **C** invariably spelled with a ȝ.

2762. According to **F**, after slaying the masters he dealt out to the poor the treasure they had amassed. According to the Welsh version he did not follow Merlin's counsel, and consequently was finally put to death by the masters.

2768. **H**, p. 34, adds: "Merlinum ad divicias et honores promouit."

2798. þarof þe burd think mekil shame. That is, "Of that it behooved thee to be much ashamed," "You should be much ashamed of that"; cf. **Ar**, l. 1673: "þou aughtyst, *sir*, þeir*e*of to schame." *Burd* is a form of the M. E. preterite of A. S. *gebyrian*. For its history, see van der Gaaf, *l.c.*, pp. 4 and 40 f. For other M. E. examples, see van der Gaaf, pp. 40–41, and Mätzner, *Altengl.*

Sprachpr., II, 1, p. 371, under *buren*, *biren*, *beren*. To the citations there given should be added *An Alphabet of Tales*, *E. E. T. S.*, CXXVI, pp. 82, 98, 135, 155, 156, 165 (*burd*), and p. 119 (*burde*).

2811 f. For a summary of the chief variations of *vidua* in the different versions of *The Seven Sages*, and for a listing and discussion of the numerous variants and analogues of the story, see the Introduction, pp. ci f.

In **H** *vidua* is told by the seventh sage rather than by the sixth. The sixth sage then tells the story *amatores*, which appears in no other version of *The Seven Sages of Rome*, but originally belonged to the *Book of Sindibād*.

2812. a knight. **A**, **Ar**, **B**, **D**: a sheriff; **A***, p. 80: ".i. vicomte en Loherainne"; **D***, **K**: "ung conte de Lorraine"; the Welsh version: "a sheriff of Lesodonia."

2813. a ful faire whif. According to **F** and **D*** (under the influence, perhaps, of *tentamina*), a young wife. **F** also has it that the knight had never permitted her to go a half mile from him.

2819. als þai plaied. So **H**, p. 64: "cum taxillis ludebant." But **A***, p. 80: "dont il voloit doler .i. boudon"; **K**, **D***: while he was cutting a stick; **F**: while paring a pear; the Welsh version: while he was cutting a spearshaft.

2820. in hir fynger. **A***, p. 80: "el pouce"; and so also **E**, **B**, **K**, **D***. **F**, **H**: in the hand; **A**, **Ar**: "in the wombe."

2822. With **D*** and **H**, he swoons; with **H**, she dashes water in his face, whereupon he revives somewhat, and has her send for priest and sacraments. He asks after a priest also in **F**. In the Welsh version he stabs himself in the breast.

2826–2829. An instance of **C**'s tendency at times to amplify in the interest of picturesqueness. Other MSS. that have this detail are quite general, or merely assert vaguely that a mass was celebrated before the burial. See note to l. 3148.

2827. series, wax candles, or tapers. From O. F. *cerge* (*cirge*, *cierge*), Lat. *cereus*. See *N. E. D.* under *Cierge*.

2830. broght vnder molde. With **A***, **D***, and **D**, he was buried outside the city (**A***, p. 80: "Li cors fu portez au moustier, dehors la vile, où il avoit .i. cimetière nouvel"). According to the Welsh version he was buried inside a church, and hence there is no mention of the lodge.

2843, 2844. This couplet **R** arbitrarily omits. See note to ll. 1279–1280.

2850. hir frendes was ful wa. *Was* is used with a plural subject in several instances (see note to l. 542); but here I think it most likely that the construction is impersonal, the grammatical subject being omitted (see note to l. 68) and *frendes* being in the dative case. Cf. "so was her wa," l. 1397; *Sir Tristrem*, l. 2769: "him was ful wa"; *Amis and Amil.*, l. 352: "þe is ful wo"; *King Horn* (**C**), ll. 115, 116: "Ofte hadde horn beo wo, Ac neure wurs þan him was þo"; Chaucer's *Book of the Duchesse*, ll. 565 and 572: "me is wo"; and the common exclamation, "Woe is me!" The same construction is perhaps used again in l. 3745. See Einenkel, p. 112 f.; Zupitza, note to *Guy of Warwick* (**B**), l. 1251; and Hall, note to *King Horn*, ll. 115, 116.

2862. cried. The MS. has *shied*, which is, I take it, a scribal error due to dittography. Professor Bright suggests, however, that *shied* may be a scribal error for *shried*, aphetic form of *ascry*.

2865. **outlaws thre.** **F** and **H**, in accord with many of the variants of *vidua*, mention only one robber. So also with the Welsh version at first, but later it appears that there were several robbers. All other versions of *The Seven Sages* are in accord with **C**.

2871. **Anoþer knyght.** With **K**, named "Gerart le fil guion"; with **D***, "Hervieu le filz Guyon."

2903. Preceded by a rubricated character, but obviously not the beginning of a new paragraph. See note to l. 17.

2905. **me es ful kalde.** An interesting impersonal construction. Van der Gaaf in his dissertation, *The Transition from the Impersonal to the Personal Construction in M. E.*, takes no account of it, and I have met with no parallels.

2908. **In þis close.** **R** has instead, "Here in, sir," repeating l. 2902. The divergence of **R** from **C** is unusually wide.

2962. **wat.** See, for similar forms, note to l. 28.

2972. The line is too short. See also l. 3021 and the note thereon. For other such lines, see note to l. 84. **A**, l. 2664, avoids the difficulty by reading *spousi* in place of *wed*. **Ar**, l. 1790, reads: "*With* þat þou wylt my leman be"; and **E**, l. 2675, similarly: "If þu wylt my le*m*man be."

2988. **In hir faith sho was ful fals.** So **A***, p. 84: "moult fu tost ses cuers muez et changiez." Other M. E. MSS. are silent here.

2992. **had a wonde.** **H**, p. 67, adds that his ears had also been cut off.

2997. **draw owt þi swerde.** With **D**, she draws a knife.

2998. **thar,** *needs*. The pret., *thurt*, occurs in l. 1522. See *Cant. Tales*, *A*, l. 4320, *D*, ll. 329, 336, 1365, *H*, l. 352; see also *N. E. D.* under *Dare*, *A*, 9, and van der Gaaf, *l.c.*, p. 154.

fered. The MS. reads *lered*. But *fered* has the support of both **R** and the context.

3002. According to **H** his excuse is as follows (p. 67): "Dum erat vivus, socius meus erat et ideo dedecus militi vivo esset quod talem despectum mortuo perpetraret."

3011. **His forteth.** So all other M. E. MSS. except **F** and **D**, which are in accord with **A***, p. 84: ".ii. des denz"; with **A*** also are **K** and **H**.

3018. **smate his fortheth out.** **F**, **H**, and the Welsh version each add a third mutilation here. The addition of **F** is as follows (ll. 1015–1020):

> "Dame," he seyde, "y vndurstonde
> He fayled *twaye* fyngers of hys honde."
> "Syr," sche seyde, "so mot y the,
> He schall anon fayle thre."
> Sche toke hys swyrde be hys syde,
> And smate of *thre* fyngers yn þat tyde.

H makes the following addition (pp. 67, 68): "'Latro, qui erat captus, duobus testiculis carebat. Si vero iste cum testiculis inuentus fuerit in patibulo, dicetur quod ille non sit et sequetur confusio.' At illa: 'Tam timidum hominem nunquam vidi; tamen bonum est te esse securum. Succide testiculos eius cito, ut

suspendatur!' At ille: 'O bona domina, parcas michi!...' At illa: 'Et ego faciam pro tuo amore!' Statim testiculos eius abscidit."

According to the Welsh version (in agreement with certain derivatives of *vidua*, as the versions of Marie de France and Walter of England), the knight reminds the widow that the robber was bald, and she has accordingly to pluck the hair from his head; see Jones's translation, p. 656: "Yes, said the knight then, the robber was bald. I will make him bald, said she; and she took her husband's head between her knees with her two feet on his two shoulders. No woman shearing or man shaving ever was as quick as she in plucking her husband's head. And quickly from his forehead to the crown of his head she left not a hair without plucking it away more than the parchment-maker leaves on parchment."

3021. The line is too short; see l. 2972: "If þat þou wil wed me," and the note to l. 84, where sundry other such lines are pointed out. Professor Kittredge, however, suggests that this line should be scanned as follows:

Sír, now sál þou wéd (*x*) mé.

3022. See note to l. 1153.

3028. **H**, p. 68, adds that the knight then drew his sword and struck off the widow's head.

3038. **righ[t]wis.** The reading of **R**; **C** has *righwis*. The scribe of **C** also omitted the *t* after *igh* in *wightly*, l. 3374.

3039–3042. This speech of the Emperor is omitted by other M.E. MSS. It appeared in the O.F., however; see **A***, p. 85: "Dex, dit li emperières, se je pooie savoir qui auroit tort, ou lui ou ma feme, certes je en feroie si cruel jugement comme mi baron sauroient esgarder."

Headings p. 104. Threttende. The word appears only in these two headings, and in both instances it is abbreviated. The spelling adopted is that of the *Pricke of Conscience*, l. 7173.

3057, 3058. herd ȝe neuer þe geste, etc. Also in the O.F. (**A***, p. 85, and **K**, l. 2347). Evidently a bait thrown out to the Emperor, for the romancer scarcely means to imply that we have in *Roma* the origin of the Feast of Fools.

3058. þe foles feste. The Feast of Fools was the famous mediæval celebration at New Year; it was held by the inferior clergy in cathedrals and collegiate churches. See, for an extensive bibliography of the subject and for a very substantial discussion of its history and meaning, E. K. Chambers, *The Mediæval Stage*, Oxford, 1903, I, pp. 274–335.

3061. Identical with l. 2577. See note to l. 3.

3063 f. For a summary of the chief variations in the different versions of *Roma*, and for a discussion of its analogues, with a suggestion as to its origin, see the Introduction, pp. cviii f.

In **H**, as has been observed in the note to l. 1689 f., *Roma* is appended to *senescalcus*. The version of *Roma* as it appears in the Welsh redaction is unique in that it presents a fusion of the story with the fable of the wolves and the sheep (*Rom.*, III, 13; Caxton's *Aesop*, ed. Jacobs, II, p. 87). In Jones's translation (p. 653) the story runs thus:

"There was a wealthy and strong city in the East, and seven proper and wise men were keeping and governing the city. And it was not in the garrison, nor in the citizens, that the strength of the city lay, but in the learning and cleverness of the men. And meanwhile there came a cruel and mighty king, to try to subdue the city. And after sitting before the town, and planting engines against it, the king did not prosper, because of the cleverness of the men within, guarding their city. And when the subtle king saw that the town was not taken by fighting, he at once promised to retire from it, saying he would not fight the multitude in the city, on condition they would send him the seven men aforesaid. And the senseless people, without seeing the treachery and the smart that was hidden underneath the leaves, believed the lie and deceit of the king's promises, and took the men, and put them in bonds, thinking to send them out to him.

"And then rose up one of the wise men and spake thus, Good sirs, said he, it will befall you through believing yonder cruel king, after giving us into his power, as the wolf formerly cheated the shepherd. How was that? said they. A cruel and wicked wolf was seeking occasion and opportunity against the shepherds and animals, to slay them, but fleet mastiffs, which the shepherd had, allowed him no rest, either in forest or field. And when the wolf saw this, he promised peace and quiet everlastingly to the shepherd and his beasts, if he caught the dogs and bound them, and gave them over to him. And the foolish shepherd believed the wolf's lying words, and sent the dogs to the wolf, and he quickly killed, first, the dogs, then the beasts, and at last the shepherd. Right so will ye all be put to death by yonder cruel king, if ye believe him, after he has slain us. As God lives, we will not believe him, or ever give you up into his power. And then by their counsel they overcame him and slew him."

3065. **seuyn hathen kinges.** With **D**, only three kings; with **H**, merely one, the steward who had figured in *senescalcus*.

3077, 3078. Found elsewhere only in **F**; see note to l. 1189.

3087. **A moneth.** So also **A**, **Ar**, **E**, **B**, **F**. **A***, p. 86, has ".vii. mois"; **D**, seven days; **D***, three months; and **K**, six months.

3097. **Genus,** the Janus of Roman myth. **D** does not mention the clerk's name till later (in l. 2730), when it calls him *Gyneuer*.

3099. **And efter him es named Ienuere.** So **A***, p. 86: "et pour celui Genus dit l'en jenvier"; similarly **F**, l. 1694: "And aft*ur* hym men calle a monyþ of þe yere." Other M. E. MSS. are silent here, or reserve this detail until the very end of the story. According to **Ar**, which calls the sage *Julius*, the month named after him is July.

3104. **With swerel tailes,** etc. Some of the other MSS. are a trifle more faithful to the O. F. here; see **Ar**, **E**, **B**, **F**: "squirrel tales a thousand and more" = **A***, p. 86: "queues d'escureus plus d'un millier."

3106. The text of **A** ends with the line corresponding to this (in Weber's edition, l. 2780).

3110. See note to l. 78.

3111, 3112. **tonges . . . bright glowand,** etc. **A***, p. 86: "dont les langues furent ausi vermeilles comme charbons qui art." — See note to l. 78.

3114. With **Ar, E,** and **B,** he also sent word to the enemy that he was ready for battle.

3121. a towre. **A***, p. 86: "la tour du Cressant"; so also **K, Ar, E, F.** See note to l. 1317.

3132. ane angel bright. **A***, p. 87: "Li diex des Crestiens"; so also **K, D*, F,** and **D.**

3144. gode wane = large number or quantity; Weber renders: "in good manner, gallantly." *Wane* occurs also in ll. 265 and 3542.

3148. mekil gold and gude armowre. According to **A***, p. 87, merely "grant avoir"; other MSS. either omit or are equally unspecific. See note to ll. 2826–2829.

3151–3156. This feature seems to be peculiar to **Y**; it appears here and in **Ar, B,** and **F,** but is omitted by **D, A*, K, D*,** and **H.**

3159. And þou mun be ful fayn, may fall. So **F,** l. 1744: "And þou schalt, so hyt may be-falle." For other instances of the impersonal construction without a grammatical subject, see note to l. 68.

3164–3170. An addition of this redaction.

3188. Maxencius. **A***, p. 88, adds that he was thirty-seven years old, yet knew all the seven arts.

3194. The same as l. 40. See note to l. 3.

3213, 3214. This couplet appears elsewhere only in **F.** See note to l. 1189.

3235 f. For a summary of the *Dolopathos* version of *inclusa*, with the chief variations among the several versions of *The Seven Sages of Rome*, together with a listing of the derivatives and analogues of the story, see the Introduction, pp. cix f.

Inclusa is omitted by **L** and **S,** and in **H** is put into the mouth of the Queen (see Paris, *Deux Rédactions*, pp. xxxii f.).

3236. Hungery. So also **Ar, E, B, F, D**; but **A***, p. 89, has *Monbergier*.

3239 f. For other examples of dream-begotten love, see Dunlop, *History of Fiction*, ed. Wilson, I, pp. 258 f.

3254. him dremyd. See Chaucer's *Sir Thopas*, *B*, l. 1977: "Me dremed al þis nyght, *pardee*," and *Rom. of Rose*, l. 51: "That it was May thus dremed me."

3259. monethes thre. So also **Ar, E,** and **F.** According to **B,** one month; according to **D, A*, K,** and **D***, three weeks.

3264. Hungeri. Inconsistent with ll. 3236 f., according to which the knight had, three months before, left Hungary. **A*** also has *Hungary* here, but has the knight set out from *Monbergier*. **Ar,** which, like **C,** makes Hungary the home of the knight, avoids any inconsistency by reading *Pletys* here (see note to l. 4136); in like manner, **E, F,** and **D** substitute Apulia for Hungary here.

3272. Except for the verb, identical with l. 10; **R** has *bare* instead of *had*, and hence is quite identical with l. 10.

3275. might noght out. For other instances of the omission of the infinitive, see note to l. 699.

3276. **A***, p. 90, adds here: "En la tour avoit huis de fer bien barrez. Li sires emportoit les clés tot jourz." This information **C** brings in later, in ll. 3347–3348.

3282. white so flowre. This comparison appears also in **Ar**, **E**, and **F**, but is not in **A***. It is naturally very common; see Kaluza's note to *Lib. Desc.*, l. 1489, and Hall's note to *King Horn*, ll. 15–16. For other comparisons in **C**, see note to l. 78.

3294. At þe ches. Peculiar to this redaction. See notes to ll. 2826–2829 and 3148.

3301 f. **D** reserves the knight's explanation of the cause of his flight until later (see **D**, ll. 2961 f.), when the knight explains, at the instance of the wife, the occasion for his returning home.

3314. mystere. The same word is used in the O. F.; see **A***, p. 90: "car je ai grant *mestier* de soudoiers."

3335. A letter. So **E** and **F**; but **A***, p. 91: ".i. gros jon crues dedanz,"—with which **Ar**, **B**, and **D** are in accord. According to **D**, she made of some rushes a *karole* or wreath, which reached all the way from the window to the ground.

3339, 3340. Elsewhere only in **F**; see note to l. 1189.

3347, 3348. See note to l. 3276.

3349. on a day. According to **A***, p. 91, eight days after the incident of the letter.

3354. A litel place in for to lig. With **D***, p. 45, "ung pou de terre . . . pour faire une estable a ses chevaulx."

3377, 3378. Mai I traist on þe, For to tel my preuete, *i.e.*, "May I trust you so much as to justify me in telling to you my secret plans?" **F**, ll. 1920–1921, reads with absolute clearness: "'Maystyr,' he seyde, 'may I truste to þe To telle þe my preuyte.'"

3379. aghteld, *purposed.* See *N. E. D.* under *Ettle.*

3381. Þat he sold whatsom he wolde. Other instances of the omission of the infinitive after an auxiliary are cited in the note to l. 699. Here, as in l. 699, **R** expresses the infinitive. Weber, in ignorance of **R**, inserted *do* after *sold.*

3398. þaire. An awkward reference. For instances of imperfect concord between reference word and antecedent, see note to *þaire*, l. 753.

3399, 3400. C does not hold to the O. F. here; according to **A***, p. 92, it was the knight who now rejoiced: "Quant li cheualiers oï ce, si fu moult liez." **Ar**, **B**, and **F** are in accord with **A***.

3426. D* omits the incident of the ring.

3433. See note to l. 988 for other instances of the omission of the relative pronoun subject.

3440. saw his whiues ring. According to **H** the earl first saw the ring on the knight's hand one day while the two were together on a hunt; see p. 60: "Cum vero per totum diem luderent, ad quandam aquam venerunt et ibi sedebant. Miles vero iuxta regem incepit dormire habens manum extensam, in qua erat anulus in digito, quem regina ei dedit. Rex, cum anulum vidisset, statim noticiam eius habebat et ait in corde suo: 'Iste est anulus meus, quem in signum amoris regine concessi.'"

3443–3446. An amplification peculiar to this redaction.

3488. **For I sal ȝeme it wonder wele** = **A***, p. 93: "je le garderai moult bien." The only other MS. to preserve this detail is **F**. See, for other evidence of the nearness of **F** to **C**, note to l. 1189.

3489, 3490. **Dame, he sayd, . . . A sight þarof þat I might se.** A similar example of ellipsis in expression of a wish is furnished by ll. 4299–4300.

3492. **Sir, gladly at ȝowre will.** **A***, p. 93: "Sire, dist ele, puisq'il vous plest, si le verroiz." The only other MS. to preserve this passage is **B** (l. 3180).

3497. The line is too short; see note to l. 84.

3527. **es.** Probably singular, though *tiþandes* is used in the preceding line as a plural. For *es* with plural subject, see note to l. 2144.

3538. **smeretly.** See note on l. 394 for two other instances of medial curled *r*.

3558. **Gold.** Perhaps to be read as a dissyllable. See l. 3589 and note to l. 222.

3567, 3568. **was . . . Mete and drink.** *Mete* and *drink* are perhaps thought of as a unit (see note to l. 542).

3576. A line of three stresses apparently. See, for other such lines, the note to l. 84.

3589. **gold.** See notes to ll. 222 and 3558.

3612. **Þai toke vp mete, and clathes drogh.** **A***, p. 95: "les tables furent ostée." Other M. E. MSS. are silent here.

3626. **was gane obowt.** That is, "was in the act of starting to go."

3630. **Keped him.** See note to l. 988 for other instances of the omission of the relative pronoun.

3669 f. **D** abridges the conclusion to the story, omitting the marriage of the lady and the knight.

3679 f. The style here, as often, is exceedingly broken and choppy.

3687. The line can be read as tetrameter only by a liberal disregard of word and sentence accent. The emending of *swith* to *swithe* would give to the line a perfect rhythm.

3692. **whare his godes in was.** Apparently an example of *was* with a plural subject (see note to l. 542); but it is more likely, I think, that *godes* is used here as a singular, though the *N. E. D.* cites no example earlier than the sixteenth century.

3718. **wex sary.** With **D**, he destroyed himself by leaping out of his tower.

3747, 3748. "For she well knew that nothing was to be gained by mooting (arguing, disputing about) that matter any further."

3749, 3750. For other examples of the pleonastic pronoun subject, see note to ll. 129 f.

3754. **Him for to preche wald sho noght prese.** This I take to mean, "She did not hasten to complain to him"; an interpretation which derives some support from l. 3748.

3765–3768. So **A***, p. 97: "Quant la messe fu chantée, il s'asamblèrent, si s'arestèrent en une bele place devant le moustier." None of the rest of the M. E. MSS. are faithful to the original here.

3776. An independent addition of this redaction.

3779. **A***, p. 97: "La noise et li criz fu granz que l'en n'i oïst pas Dieu tonant."

3798. al vnder. This may mean: "put to death" (see **A***, p. 98: "et mi mestre tuit .vii. destruit"); but probably means merely: "brought low," "disgraced" (see l. 3800, and *Ipomadon* (**A**), ll. 1428, 3681, and Minot, II, l. 18).

3799. for, "in order that."

3800. flemed. Weber erroneously renders: "flamed, burnt."

3805. here bi west. Peculiar to this redaction. See note to l. 963.

3819 f. For the characteristic features of the different versions of *vaticinium*, and for a discussion of the variants and analogues of the story, see the Introduction, pp. cxii f.

3821. Other instances of the omitted relative pronoun subject are pointed out in the note to l. 988.

3822. fiften winters. So also **E** and **B**. But **A*** reads twelve years; **F**, seven years; and **Ar**, four years. The collocation is stereotyped; see the numerous instances cited by R. Fischer, *How The Wyse Man Taught Hys Sone*, Erlangen, 1889, pp. 51 f., and Hall's note to *King Horn*, **L** and **O**, ll. 17, 18.

3823 f. In **H** the scene of this episode is laid at the house of the father.

3832. In an yle. So also **D**; and similarly **A***, p. 98: "por aler à .i. reclus qui estoit seur .i. rochier. Other M. E. MSS. are silent.

3834. Twa rauenes. D: three ravens; **H**: a nightingale."

3882. Foure daies. So **E**, **B**, **F**, and **K**; according to **A***, p. 99, and **D***, p. 48, three days.

3886–3892. An independent addition. The redactor of **cr** elaborated more freely in *vaticinium* than in any other story. Other passages in this story which find nothing corresponding to them in other texts are ll. 3896–3906, 3909–3922, 3976–3982, 3997–4000, 4197–4202, and 4289–4296.

3923. þe castele. According to **E**, **B**, and **A*** (p. 99), thirty miles distant from the island.

3925. sald þe childe. According to **E**, for twenty pounds; according to **A***, p. 99, for twenty marks.

3960, 3961. wald wend . . . If. The context indicates that this should be interpreted: "would go to learn if."

3962. The line is noteworthy for its cumbrous succession of heavy monosyllables.

3978. puruay. Here used apparently with the meaning either of *collect* or of *come together*, though neither the *Century Dict.*, Stratmann, nor Skeat gives either meaning.

3982. takes. See note to l. 2146.

4009–4012. C is free here; **A***, p. 100, has instead: "se li oisel ne s'en aloient, vous n'en seriez jà creuz."

4050. so bifell. Cf. l. 975: "Bifel þus"; and see note to l. 68.

4063, 4064. Omitted by all other M. E. MSS. except **F**; see note to l. 1189.

4105. his. R has *þis*, a better reading.

4133–4136. Peculiar to this redaction.

4136. His fader and moder was. Other examples of *was* with a plural or a compound subject are pointed out in the note to l. 542.

Þe town. According to **L**, **K**, and **D** this town was *Plecie* (*Plesseiz*, *Plessis*). According to **A***, p. 101, the town was somewhere within the young king's realm, but was not the town in which he lived. According to **H** the land which it falls to the young king to rule over is Egypt.

4145. Gerard Nories son. So **B**, l. 3572, and **F**, l. 2461; but **E**, l. 3458, has "Barnarde Norysshe sone." **A*** has instead "Gerard fils de Thierry."

4195, 4196. Here again this text is nearer to the O. F. than are the other M. E. MSS., all of which omit this detail; see **A***, p. 102: "son père li corut à l'estrier, car ne sot pas que ce fust son filz."

4200. Þai set trestes and bordes on layd. See *Rich. Coer de Lion*, l. 102 (ed. Weber, II, p. 7): "They sette tresteles and layde a borde." *Trestes* are trestles or large stools; see *Century Dict.* under *trest*, *2*. Concerning the meal table in the Middle Ages, see Schultz, *Höf. Leben*, I, pp. 80, 432.

4209. and held it vp. According to **A***, p. 102, the son would not allow his father to do this service: "mes li rois ne le vost pas soufrier."

4228. him changed hew. Other M. E. MSS. are silent; **A***, p. 102: "fu moult esbahiz."

4257. I had leuer haue died. **A***, p. 102, with greater concreteness: "mès je ne le féisse, ainçois me lessasse desmembrer."

4267, 4271 f. Similarly **A***, pp. 102–103: "por ce que je doutoie et avoie paour qu'il ne vous destruisist, et qu'il ne vous tolist l'empire." **B** is the only other M. E. MS. to reflect the O. F. so faithfully. According to **E** the Empress was afraid the Prince would put her to death; according to **F**, that he would destroy both her and the Emperor.

4283. gaudes. Weber erroneously reads *gandes*, and renders: "wiles, mischievous designs."

4291. wath, *harm*, *danger*. See *Cursor Mundi*, l. 871; *Pricke of Conscience*, l. 4558; and *Gawayne and Green Knight*, l. 2355.

4299, 4300. See note to ll. 3489–3490.

4303. or none, "before noon." The regular Northern form for Mod. English *none* is *nane*.

4325 f. **E**, which is elsewhere very conservative, ventures here an addition of some thirty lines (3561–3588), as follows:

> And whenne that hys fadyr dede was,
> He lete make a nobylle plas,
> And a fayre abbeye he lete begynne,
> And *seuyn* schore monkys brought there-yn,
> And euyr more to rede and synge
> For hys fadyr, *with*-owte lesynge.
> And tho was the chylde made Emp*er*oure,
> And kept hys londe *with* grete honoure;
> Of al knyghtys he bare the prys,
> And a-monge alle men moste wys.
> And moste he louyde stedefastenys,
> In worde and dede, more and les;
> And therefore God gaffe hym goode lyf,
> And brought hym fayre owte of stryf.

Nowe haue ye hyrde, euery man,
Of the Emp*er*oure Deoclycyan,
And allso of hys fals wyfe,
And howe the chylde come owte of stryffe;
And of the maysters ye haue hyrde,
The wysyste men of alle myddelle-hyrthe,
How they sauyde the chylde so yonge
Thorowe hyr wysdome and hyr connynge.
And nowe ben dede the Maysters *Seuyn.*
Ih*es*us, that ys Kyng of Heuyn,
Graunte us er we hens wende
Houselle and shryfte and goode ende,
The blysse of Heuyn aboue,
Ih*es*u for his modyr loue.

GLOSSARY

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a, *adj.*, one, 329, 2038, 3199, 3347, 3550, etc.; **o,** 2964; **an,** 714, 790, 1061; **ane,** 197, 1210, 1213, 1248, 1320, etc.; **one,** 3558; **vntil ane,** unanimously, 416; **euer in one,** constantly, 471. *See* **tane.**

aby, *v.*, pay for, 736, 1484, 4288.

adred, *pp.*, frightened, afraid, 502, 1423, 2323, 4030.

affray, *v.*, attack, 2214.

aght, *sb.*, aught, anything, 798; **oght,** 2153, 3404.

aght, *adj.*, eight, 2136.

aght, *adj.*, eighth, (headings) pp. 63 and 64.

aght, *v., pt. ind.*, possessed, 3270; ought, 2143.

aghteld, *pp.*, purposed, 3379. *See* note.

aiþer, *adj.*, each, either, 3108.

aiþer, *pron.*, each, either, 1850; **ayther,** 2229, 3418.

alegance, *sb.*, alleviation, relief, 1267. *See* note.

algates, *adv.*, in any case, 2792. *See* **sogat** and **þusgat.**

al if, *conj.*, even if, 745, 1017.

alkins, *adj.*, of every kind, 1226, 3467, 4153; **alkin,** 463. *See* **nakins, nanekins,** and **whatkin.**

aller, *adj.*, of all, 2326, 3155. *See* **alþermaste.**

als, *conj.*, as, 78, 122, etc.; as if, 527, 532, etc.

als, *adv.*, also, 30, 70, etc.; **alswa,** 101, 808, etc.; **also,** 55, 373, etc.

alsone, *adv.*, as soon, 3339; immediately, 569, 1614, 2059, 3173; **als sone,** 518, 561, 1268, 4257.

alswa, *see* **als.**

alswith, *adv.*, immediately, 2510; **als swith,** 3172.

alþermaste, *adj.*, most of all, very great, 3886. *See* **aller.**

and, *conj.*, if, 558, 1090, 1163, 1800, 3040, 3077.

anes, *adv.*, once, 1675, 1786.

anly, *adj.*, solitary, 261; **anely,** 1894.

Anxilles, 66, 1060, (heading) p. 38.

are, *adv.*, formerly, before, 795, 1469, 1626, 2076, 2334, 4038; sooner, 1377, 2777, 3023, 4253.

Ars Metrike, *sb.*, arithmetic, 191. *See* note.

aseth, *sb.*, reparation, 382.

at, *prep.*, to, 124, 174, 790, 2122, 2171, 3086, 3343, 3518.

at, *conj.*, that, 1413, 1750, 4150.

auenant, *adj.*, graceful, comely, 11.

auere, *sb.*, possessions, 2413.

Auerell, *sb.*, April, 1168.

avoy, *interj.*, an exclamation of remonstrance, 2342.

awin, *adj.*, own, 284, 1414, 1646; **awyn,** 3600, 3619; **owin,** 953, 1496, 1757, 1759.

ayre, *sb.*, heir, 30, 333, 374, 2345 (*MS.* **are**; *see* note); **aire,** 2844.

ban, *v.*, curse, anathematize, 1077; **banned,** *pt. ind.*, 2374.

Bancillas, 53; **Bausillas,** 457, 713, 727, 743, 937, (heading) p. 26; **Bawsillas,** 773.

bare, *sb.*, boar, 958, 960, 965, 972, 982, etc.

bareheuid, *adj.*, bareheaded, 238.

barm, *sb.*, lap, 1974, 1988.
barnage, *sb.*, barons, 273, 582, 3949.
barnes, *sb.*, children, bairns, 291, 4276.
bate, *v.*, *3 sg. pt. ind.*, bit, stung, 825, 839.
be, *v.*, be, 116, 127, etc.; **bene**, 1150, 1284; **am**, *1 sg. pres. ind.*, 243, 352, etc.; **ert**, *2 sg.*, 503, 1021, etc.; **bese**, 1289; **es**, *3 sg.*, 50, 106, 156, 165, 178, etc.; **bese**, 692; **er**, *plu. pres. ind.*, 43, 363, 447, 728, 850, 1212, etc.; **ere**, 2211 (*see* note); **es**, 2144 (*see* note); **be**, *sg. imper.*, 1688; 1925; **bese**, *plu. imper.*, 4232; **be**, *pres. subj.*, 133, 1651, 3921; **was**, *sg. pt. ind.*, 6, 8, 12, 15, 18, etc.; **wase**, 282, 1259; **war**, *plu. pt. ind.*, 34, 37, 161, 187, 218, etc.; **ware**, 44, 971; **was**, 542 (?), etc. (*see* note); **war**, *pt. subj.*, 527, 698, 744, 763, etc.; **ware**, 109, 306, 855, 941, 1017, etc.; **wer**, 532; **were**, 123; **bene**, *pp.*, 677, 861, 1574, etc.; **ben**, 3672.
bed-fere, *sb.*, bedfellow, 595.
belamy, *sb.*, good friend, 644.
benisown, *sb.*, blessing, benediction, 1383; **benzown**, 3811.
bere, *sb.*, bier, 2826.
besant, *sb.*, a gold coin, 2591, 2745; **besand**, 2600, 2656.
bidene, *adv.*, immediately, 1405, 1687, 1755, 2671; (an expletive) 231.
biforn, *prep.*, before, 706, 764; **byforn**, 1112.
big, *v.*, build, 3353, 3359.
biliue, *adv.*, quickly, 655, 1041, 1412, 1459, 1935, 3013; **bilyue**, 652, 707, 1779, 1798, 3449, 3772; **byliue**, 3685.
bishrewed, *pp.*, ill used, abused, 678.
biswikes, *v.*, *3 plu. pres. ind.*, deceive, 2748.
bitake, *v.*, *2 sg. imper.*, give, 135; **bitoke**, *3 sg. pt. ind.*, 733. *See* **tak.**
biteche, *v.*, *1 sg. pres. ind.*, commit, consign, 738.
blayke, *adj.*, light, yellow, 121. *See* note.
blyn, *v.*, desist from, 3290.
boght, *v.*, *pt. ind.*, redeemed, paid for, 2901, 2907; *pp.*, 546.
bolnyng, *sb.*, swelling, 1696.
bord, *sb.*, table, 3550, 3569; **borde**, 327; **burd**, 2023; **bordes**, boards, planks, 4200.
borow, *v.*, deliver, set free, 1859, 2781; **borowd**, *pp.*, 2133.
boste, *sb.*, noise, 3127.
bot, *conj.*, if not, 1446.
bot if, *conj.*, unless, 466, 567, 875, 955, 1082, 1160, 1258.
bote, *sb.*, profit, advantage, improvement, 1159, 1707, 2845, 3747.
boun, *adj.*, ready, prepared, 1686, 2377; **bowne**, 459; starting, on the way, bound, 655, 1095, 2894, 3767; determined, 1043.
bourdice, *sb.*, tournament, 806, 847; **bowrdice**, 777.
bourding, *sb.*, jesting, 24.
bowsumly, *adv.*, humbly, respectfully, 3785.
boyes, *sb.*, executioners, hangmen, 2377.
brast, *v.*, *pt. ind.*, burst, 1048, 2082.
brayd, *v.*, draw, 3125.
brede, *sb.*, food, 1522.
brede, *sb.*, breadth, width; **on brede**, over a wide surface, legibly, 2177.
bren, *v.*, burn, 585; **brin**, 2892; **brined**, *pt. ind.*, 2165; **brinand**, *pres. ptc.*, 2457, 2827, 4314; **brend**, *pp.*, 2321, 4253, 4302; **brent**, 2133.
brid, *sb.*, bird, 2520.
brin, *see* **bren.**
bro, *sb.*, broth, 1184, 1189.
burd, *v.*, *pt. ind.*, it behooved, 2798. *See* note.
burias, *sb.*, burgess, 632, 652, 657, 669, 679, etc.; **buriase**, *plu.*, 1036; **buriayse**, 3151; **burgas**, 2517; **burgase**, 643; **burgays**, 2266.
bus, *v.*, *3 sg. pres. ind.*, it behooves, 1146, 1181, 3476.

buskes, *sb.*, clumps, grassy or bushy clods, tufts of sod, 992. *See* note.
by, *prep.* (used as *conj.*), by the time that, 845; **bi,** 2083.
by, *v.*, pay for, atone for, 912. *See* **aby.**
byde, *v.*, wait, remain, 2629, 3190, 3421; **bide,** 3140, 3642; await, **bede,** 3130.
byfore, *adv.*, beforehand, in advance of, 1273.
byforn, *prep.*, before, 33.
byhoue, *sb.*, advantage, 2753.
bymenes, *v.*, *3 sg. pres. ind.*, means, signifies, 2732.

cache, *sb.*, cage, 2465; **cage,** 2454, 4015; **kage,** 2420, 2500.
cache, *v.*, chase, 1748.
Calaber, 1691.
can, *see* **kun.**
care, *sb.*, grief, suffering, worry, 314, 718, 1425, 1912, 2094, 2838, 3591.
carpand, *pres. ptc.*, conversing, 538.
carping, *sb.*, conversation, 2551.
case, *sb.*, happening, affair, chance, 17, 26, 242, 254, 281, 440, 574, 728, etc.; **cas,** 872, 938.
catele, *sb.*, property, 1742.
Caton, 417, 460; **Catonn,** 2410, (heading) p. 82, 2411; **Catoun,** 105, 400; **Catown,** 2378.
cautelus, *adj.*, crafty, 3098.
chafare, *sb.*, chaffer, business, 633.
chance, *sb.*, mischance, misfortune, 956, 1968, 2801, 3211.
chasty, *v.*, chastise, 2063.
chere, *sb.*, face, 78, 2414, 3106; expression of face, look, 143, 515, 596, 1838, 2036, etc.; mood, state of mind, 2577, 3061, 3463, 3464, 3594, etc.
childer, *sb.*, children, 264, 342, 1420, 1423, 1511, etc.
clere, *adj.*, famous, glorious, 105, 212; clear, bright, 2230, 3109.
clergy, *sb.*, learning, 46, 62, 84, 138, 2379; (?) clergy, **clergi,** 2161.
clerk, *sb.*, a learned man, 1102, 1327, 2267, etc.; **clerkes,** 166, 2222, 2227, etc.; **klerkes,** 1319.
clething, *sb.*, clothing, 1046.
close, *sb.*, a closed place, an enclosure, 2908.
clowes, *v.*, *3 sg. pres. ind.*, scratches, 1008; **clowed,** *pt. ind.*, 1011.
clowing, *sb.*, scratching, 958.
contrariouse, *adj.*, repugnant, distasteful, 1182; **contrarius,** 1182.
couenant, *sb.*, covenant, agreement, 301, 4118; **couenand,** 4008; **cownand,** 2974.
cownand, *see* **couenant.**
crakes, *sb.*, ravens, 3858, 4219.
Cressent, 2147, 2152. *See* note to l. 2147.
crop, *sb.*, top, highest part, 1160, 2327.
cunand, *adj.*, wise, cunning, 336; **kunand,** 46.
cunuayd, *pp.*, conducted, accompanied, 3711.
curfu, *sb.*, curfew, 1530, 1568, 1614, 1623; **curfoure,** 1618.
currurs, *sb.*, messengers, couriers, 353.

dampned, *pp.*, condemned, 2866.
dang, *see* **dyng.**
ded, *sb.*, deed's, 1496.
ded, *sb.*, death, 711, 741, 954, 1024, 1165, etc.; **dede,** 312, 1500, 1862, 2103, etc.
ded, *adj.*, dead, 674, 675, 679, 684, 702, etc.; **dede,** 672.
defoul, *v.*, violate, force, 2396.
degh, *v.*, die, 1165; **dy,** 308, 429, 936, etc.
delt, *v.*, *pt. ind.*, distributed, 2829.
delued, *v.*, *pt. ind.*, dug, 2259, 2725; buried, 2238.
deme, *v.*, judge, 3042, 4083.
departed, *pp.*, separated, parted, 1284.
desterer, *sb.*, war-horse, 493.
dight, *see* **dyght.**
dike, *sb.*, ditch, 1354, 1358.

Dinise, Saint, 1783.
dited, *see* **dyght.**
do, *v.*, perform, 364, 395, etc.; **done,** 442, 472, etc.; **dose,** *2 sg. pres. ind.*, 1029, 1605; *3 sg. pres. ind.*, 1914; *3 plu. pres. ind.*, 3203; **did,** *pt. ind.*, 545, 696, etc.; **done,** *pp.*, 378, 413, etc.; put, 1046; **dose,** *2 sg. pres. ind.*, 1862; **did,** *pt. ind.*, 1318, 1755, etc.; **done,** *pp.*, 562, 741, etc.; make, cause, **dose,** *3 sg. pres. ind.*, 1904; **do,** *2 sg. pres. subj.*, 1493; *2 sg. imper.*, 764.
dome, *sb.*, judgment, decree, 28, 103, 275, 1203, 2134, etc.; doom, fate, 2790.
domes-men, *sb.*, judges, 1534, 1640.
done, *adv.*, *see* **down.**
dosele, *sb.*, plug, 1244; **dosels,** 1246.
dote, *v.*, be silly, act foolishly, 1904.
down, *adv.*, down, 999, 1005, etc.; **downe,** 1293; **doun,** 454, 501, etc.; **done,** 685.
dowt, *sb.*, fear, 3012, 3073; **dout,** 2494.
drewri, *sb.*, amour, sexual love, 1175.
dried, *v.*, *pt. ind.*, dried up, 666.
drogh, *v.*, *pt. ind.*, drew, 844, 1015, 2170, 2989; drew off, removed, 3612.
dub, *v.*, fit out, decorate, 3103; **dubed,** *pp.*, 3559.
dyght, *v.*, prepare, make ready, 493; **dight,** *pt. ind.*, 2311; **dyght,** 3046; **dyght,** *pp.*, 3567; fit out, dress, **dight,** *pt. ind.*, 3543, 3659; **dighted,** 3620; *pp.*, **dight,** 2364; **dyght,** 3559, 3760, 3775; smooth over, dress, **dited,** *pt. ind.*, 1342; destine, condemn, **dight,** *pt. ind.*, 19; *pp.*, 711, 2122; **dyght,** 2777.
dyng, *v.*, beat, 3180; **dang,** *3 plu. pt. ind.*, 2459.
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ee, *see* **eghe.**
eft, *adv.*, again, 1352.
eghe, *sb.*, eye, 3214; **ee,** 3268; **eghen,** *plu.*, 122, 2331, 2720, 2722, 2750, etc.; **yen,** 1013.
eld, *sb.*, age, 68, 1889; **elde,** 4273.
els, *adv.*, else, otherwise, 231, 244, 245, 585, etc.; *quasi-conj.*, provided that, 2294 (*see* note).
eme, *sb.*, uncle, 1222; **emes,** 1113.
encheson, *sb.*, reason, cause, 324, 646, 1255, 2690, 3951.
ender, *adj.*, other, recently past, 1689.
entent, *sb.*, heed, attention, 41, 397, 2593, 3982.
ertow, art thou, 949, 3219; **ertou,** 2916, 2917.
ete, *v.*, eat, 1181, 1184, 1187, 3531; **et,** 3550, 3570; **ett,** 2038, 2861, 3566, 3580; **ette,** 3922; **ett,** *3 plu. pres. ind.*, 2026; **ete,** *pt. ind.*, 200, 3882; **etin,** *pp.*, 874, 2048; **etyn,** 3611.
euerilkane, *pron.*, each one, every one, 252, 1239, 2762, 2867, 3763, 4036.

fageing, *sb.*, feigning, 514.
falles, *v.*, *3 sg. pres. ind.*, pertains, 100.
fame, *sb.*, foam, 993.
fand, *v.*, try; **fandes,** (?) *2 plu. imper.*, 264 (*see* note); **fanded,** *pt. ind.*, 829.
fare, *sb.*, faring, condition, 4151; conduct, 4045.
fare, *v.*, go, 717; *2 sg. imper.*, 1565; behave, **fares,** *3 sg. pres. ind.*, 2119; *3 plu. pres. ind.*, 3310.
fe, *sb.*, property, 1508, 1812.
fele, *adj.*, many, 162, 1122, 1214, 1243, 1650.
feled, *pp.*, hidden, 2270.
fell, *adj.*, cruel, ruthless, 1918, 2110, 3067; **fel,** 931.
felly, *adv.*, cruelly, 2497. *See* **fell.**
fen, *sb.*, filth, 1439.
fer, *adj.*, far, remote, 2245, 3371, 3552; **fere,** 2648.
fer, *adv.*, far, 211, 1392, 1986, 2957, 3263; **ferr,** 1513.

ferd, *sb.*, fear, 2438; **fered,** 3404; **ferid,** 2460.
ferd, *pp.*, frightened, afraid, 996, 4228; **fered,** 2998 (*see* note).
ferdnes, *sb.*, fear, 968.
fere, *sb.*, companion, 1565, 4064.
fere, *sb.*, company; **in fere,** together, 148, 1063, 1420, 3684, 3830, 4231.
fere, *adj.*, well, 1706.
fere, *v.*, fare, get along; **feres,** *2 sg. pres. ind.*, 2485; **ferd,** *pt. ind.*, 1553, 1625, 2484.
ferly, *sb.*, strange thing, 667, 1625, 3940; **ferlik,** 896; **ferlies,** *plu.*, 404.
ferly, *adj.*, strange, wondrous, 26, 242, 254, 281, 440, etc.
ferly, *adv.*, strangely, wondrously, 987, 2482.
ferm, *sb.*, revenue, 2876.
ferth, *adj.*, fourth, 87, 209, (headings) pp. 35 and 38, 2117; **firth,** 1270.
fest, *v.*, *pt. ind.*, fastened, 3124.
fet, *v.*, fetch, *pt. ind.*, 1458; *pp.*, 1639, 2407; **fett,** 386.
fetyce, *adj.*, handsome, well-made, 2818.
filde, *pp.*, soiled, defiled, 838.
firth, *see* **ferth.**
fitz, *sb.*, son, 1791.
flayed, *pp.*, put to flight, 2219.
fleghe, *v.*, fly, 4061; **flow,** *pt. ind.*, 4111.
fleme, *v.*, banish, drive away, 1803; **flemed,** *pt. ind.*, 2535; *pp.*, 1818, 3800.
flet, *v.*, *pt. ind.*, swam, 3866.
fliting, *sb.*, quarreling, 2644.
Florentine, 25, 370, 418, 502, 4240; **Floreentine,** 394; **Florentyne,** 2376.
florins, *sb.*, gold coins, florins, 1794; **florines,** 1122.
flow, *see* **fleghe.**
flyng, *v.*, throw or strike violently, 830.
fone, *sb.*, few, 987.
forby, *prep.*, in comparison with, 988.
forcer, *sb.*, coffer, 2237, 2260; **forcere,** 2229; **forceoure,** 2269.
forfare, *v.*, go to destruction, be killed, 1493, 2931.
forheuyd, *sb.*, forehead, 2993.
forlayn, *pp.*, lain with unlawfully, 739; **forlayne,** 1792.
forlorn, *pp.*, lost, 763.
forord, *pp.*, lined with fur, 1984.
forors, *sb.*, furs, 529.
forthoght, *v.*, *pt. ind.*, regretted, 1999, 2522.
forþi, *adv.*, for that reason, on that account, therefore, 45, 1116, 1977, 2092, 3274; **forthi,** 1081; **forthy,** 3316.
fourtenyght, *sb.*, fortnight, 2633.
fra, *prep.*, from, 120, 176, 306, 329, 436, etc. (57 times); **fro,** 487, 1748, 2957, 4061.
Franche, *sb.*, French, 3338.
Frankis, *adj.*, French, 2419.
frayn, *v.*, ask, 759.
fre, *adj.*, noble, 933, 2151, 3455, 3820, 4254.
frely, *adj.*, excellent, gracious, 3903.
freres, *sb.*, friars, 2828.
fyne, *sb.*, end, 725.

ga, *v.*, go, 354, 700, 807, 918, 1538, etc.; **go,** 14, 1158, 1758, 2549; **gan,** 2834; **gane,** 1123, 1209, 3406; **gase,** *3 sg. pres. ind.*, 1346, 1809, 2554, 3430, 3508, etc.; **go,** *2 sg. imper.*, 644; **gose,** *2 plu. imper.*, 2706; **gane,** *pp.*, 251, 477, 486, 827, 1033, etc.; **ȝede,** *pt. ind.*, 1476, 1887, 3879; **ȝode,** 2424.
gabing, *sb.*, lying, 1148.
gadlinges, *sb.*, low fellows, 2340.
gain, *v.*, avail, profit, 525.
gamen, *sb.*, sport, 320; **gamin,** 1553; **gamyn,** 808, 1896; **gamyns,** sorts of sport, 388.
gan, *v.*, *3 sg. pt. ind.* of **gin,** did (auxiliary), 260, 392, 418, 484, 490, etc.
gang, *v.*, go, 1278, 1752, 2093, 3039, 3788, 4294.

gang, *sb.*, a privy, 1393, 1439, 1446.
gare, *sb.*, clothes, 2415. *See* note.
gate, *sb.*, way, street, 1597, 2257.
gaudes, *sb.*, tricks, 525, 4283.
gent, *adj.*, well-born, elegant, 274, 406, 2002, 3616.
gentil, *adj.*, worthy, noble, 56, 270.
Genus, 3097, 3149.
ger, *v.*, cause, 412, 454, 568, 585, 1151, etc.; **ger,** *2 sg. imper.*, 554, 565; **gers,** *2 plu. imper.*, 556; **gert,** *pt. ind.*, 33, 493, 706, 916, 1039, etc.
Gerard Nories, 4145.
gere, *sb.*, garments, accouterments, 916, 917, 3120; property, 3648.
geste, *sb.*, story, 3057.
gif . . . ill, *see* **ill.**
gilowre, *sb.*, deceiver, 4280.
gilri, *sb.*, guile, fraud, stratagem, trick, 2146; **gillri,** 2449; **gilry,** 2528, 4283.
glose, *v.*, deceive, flatter, 2343.
gode, *sb.*, goods, property, 1524, 3647; **gude,** 1620; **godes,** 3692.
godote, *interj.*, God knows, in truth, 667.
grace, *sb.*, favor, 744, 1452, 1482, 1913, 2398, etc.; **to safe ȝoure grace,** may it please you, 744; **to saue ȝowre grace,** 2398.
graith, *adj.*, ready, 3996. *See* **graythly.**
gramercy, *interj.*, many thanks, 350, 464, 3234, 3414, 3700.
graue, *v.*, bury, 1460; **groue,** *3 plu. pt. ind.*, 2233; **grauen,** *pp.*, 18, 2831.
grayd, *v.*, *pt. ind.*, prepared, made ready, 2031, 2675; *pp.*, 4199.
graythly, *adv.*, quickly, 3430, 3494, 3508; **graithly,** 3888. *See* **graith.**
gret, *v.*, *pt. ind.*, wept, 2074, 2914.
grome, *sb.*, lad, 916, 1204.
groue, *see* **graue.**
grouelyng, *adv.*, face downward, 836.
grundes, *sb.*, foundations, 2300.
gryse, *sb.*, young pig, 966.
gude, *sb.*, *see* **gode.**
gyn, *sb.*, artifice, 2019, 2308, 3055, 3345; **gin,** 3367.

ȝare, *adj.*, ready, 1839.
ȝate, *sb.*, gate, 719, 1598, 2234, 2239, 2258, etc.; **ȝates,** 1035, 1595, 2365, 3074, 3141.
ȝede, *see* **ga.**
ȝeme, *v.*, care for, protect, 789, 3082, 3488; **ȝemed,** *pt. ind.*, 976, 3087, 3799, 4059.
ȝing, *adj.*, young, 1676, 1897, 2846, 4082; **ȝong,** 671, 682, etc.; **ȝung,** 370; **ȝonger,** *comp.*, 2267, 4056, etc.
ȝit, *adv.*, yet, thus far, still, 44, 1784, 2047, 2051, 3010, 3479, 3633, 3780; in addition, 2196, 3851, 4271.
ȝit, *conj.*, yet, nevertheless, 1516, 1544, 3169.
ȝode, *see* **ga.**
ȝone, *adj.*, yon, 424.

hag, *v.*, hack, cut, 658; **haged,** *pt. ind.*, 660; **hagged,** 656.
hailsed, *v.*, *pt. ind.*, greeted, saluted, 40, 237, 723, 2389, 3194, 3376, 4162.
hak, *sb.*, pick, mattock, 1333; **hakkes,** *plu.*, 2674.
hak, *v.*, hack, chop, 653.
hale, *adj.*, hale, well, 907, 1706, 4188; whole, uninjured, 2292; entire, 1099.
halely, *adv.*, wholly, entirely, 461, 1692; **hally,** 1926.
hals, *sb.*, neck, 513, 2987.
hamely, *adv.*, familiarly, 3554.
hand-haueing, *pres. ptc.*, "having [the thing stolen] in hand," in the act, 749 (*see* note), 1563.
hardily, *adv.*, boldly, 140, 935, 1449, 1721, 1978, 2833, 3071, 3605.
harrow, *interj.*, a cry of distress, 536.
hastif, *adj.*, hasty, 931; **hastife,** 2540.
hat, *see* **hight.**

haue, *v.*, have, 51, 174, etc.; *1 sg. pres. ind.*, 684, 700, etc.; **has,** *2 sg. pres. ind.*, 1574, 2091, etc.; **haues,** *3 sg. pres. ind.*, 676, 1277, etc.; **has,** 548, 1736; **hase,** 2623; **haue,** *plu. pres. ind.*, 265, 329, etc.; **has,** 2648; **haue,** *pres. subj.*, 3, 45, etc.; **had,** *pt. ind.*, 9, 13, etc.

hee, *adj.*, high, 3267; **high,** 985, 2393, 2788; **hy,** 3195; **higher,** *comp.*, 247; **heghest,** *superl.*, 3984; **in hy,** in a loud voice, 2320, 2915; on high, 1486.

heght, *sb.*; **on heght,** on high, aloft, 2527; **on hight,** 226, 3121; **on heght,** aloud, 144.

hend, *sb.*, hands, 2825.

hende, *adj.*, courteous, gracious, 489, 499, 504, 1963, 2400, 3519, 4240.

hendly, *adv.*, courteously, 237.

hent, *v.*, seize; **hentes,** *3 sg. pres. ind.*, 831, 1338, 3863; **hent,** *pt. ind.*, 849, 1760, 2205; *pp.*, 2869, 3459.

herber, *sb.*, a plot of ground covered with grass, a place of entertainment, 628 (*see* note), 1931.

hernays, *sb.*, armor, 3252; **hernayse,** 849.

Herod, 2572, 2581, 2773.

hete, *see* **hight.**

hethin, *adv.*, hence, 2274, 2943; **heþen,** 1887.

hething, *sb.*, shame, ground for contempt, 91.

heuid, *sb.*, head, 120, 1301, 1375, 1381, 1384, etc.; **heuyd,** 3006; **heued,** 3123; **hed,** 3559.

heuy, *adj.*, mournful, 515.

hight, *sb.*, *see* **heght.**

hight, *v.*, be called; **hat,** *1 sg. pres. ind.*, 2654; **hight,** *3 sg. pt. ind.*, 80, 1102, 1847, 3097; *pp.*, 2160; promise, **hyght,** *1 sg. pres. ind.*, 140; **hete,** *1 sg. pres. ind.*, 701, 935, 1449, 2779; *2 sg. imper.*, 1721; **hight,** *pt. ind.*, 461, 3191, 4026; *pp.*, 1736, 1744, 4005; **hyght,** 4023.

hing, *v.*, hang, 1052, 1931, 4208; **hyng,** 2788; **hang,** 707, 1050; **hinges,** *3 sg. pres. ind.*, 1007.

hird, *sb.*, shepherd, 976, 983, 989, 1014.

hirdman, *sb.*, shepherd, 996, 1003, 1018.

hode, *sb.*, hood, 238, 981, 998.

honest, *adj.*, worthy, 2022.

hoped, *v.*, *pt. ind.*, thought, 2428, 2632, 3138; **hopid,** 1549, 3499; expected, **hopid,** 820, 2954; **hoped,** *pp.*, 1326.

horde, *sb.*, hoard, 3461; **hurd,** 2668.

hore-maister, *sb.*, paramour, 2435, 2452, 2472.

horkop, *sb.*, child begotten in adultery, 1201.

houed, *v.*, *pt. ind.*, hovered about, 3836.

hundereth, *adj.*, hundred, 350.

Hungery, 1118, 3236, 3514; **Hungeri,** 3264.

hurd, *see* **horde.**

hy, *sb.*, haste, 163, 851, 1223, 1955, 3375, 4173; **hi,** 1551, 2527, 2657, 3563.

hy, *v.*, hasten, 540; **hies,** *3 sg. pres. ind.*, 1066, 1602, etc.; **hied,** *pt. ind.*, 721, 1343, etc.

hy, *adj.*, *see* **hee.**

Iame, Saint, 1961, 2968.

Ienuere, *sb.*, January, 3099.

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Ihesus, 2973; **Ihesu,** 933, 1084, 1306, 1567, 3030, etc.

ilk, *adj.*, same, 1177, 2801, 3230, 3549.

ilk, *adj.*, each, every, 1188, 1313, 1359, 2210, 2797, etc.

ilka, *adj.*, each, every, 221, 328, 438, 450, 785, etc.

ilkane, *pron.*, each one, 118, 223, 266, 415, 478, etc.; **ilkone,** 3110.

ill, *sb.*; **gif . . . ill,** grieve, 3884; **gaf . . . ill,** 2914.

in þat, *adv. phrase*, meantime, 982.

intil, *prep.*, into, 2433.

inwith, *prep.*, within, 126.

Iohn, Saint, 1717, 2939.
iolif, *adj.*, merry, 2187.
iornay, *see* **iurne.**
iubarb, *sb.*, the houseleek, 218. *See* note.
iuiement, *sb.*, judgment, 2134; **iugement,** 2870, 4308.
iurne, *sb.*, journey, 2227; **iornay,** 2211, 3255; labor, 4322.
iust, *v.*, joust, 802.
iwis, *adv.*, truly, 2724.

kage, *see* **cache.**
karped, *v.*, *pt. ind.*, called, spoke, 107.
kaytef, *adj.*, mean, despicable, 1345.
ken, *v.*, teach, tell, 913; **kend,** *pt. ind.*, 1139; recognize, 1403; know, 922, 3080, 3468; **kend,** *pt. ind.*, 3341.
kenyng, *sb.*, recognition, 3561.
kepe, *sb.*, heed, 199, 1014, 1421.
kepe, *v.*, care for, guard, 1324, 2872, 2877, 2883, 3086; **keped,** *pt. ind.*, 1325, 1340; receive, entertain, 4154; **keped,** *pt. ind.*, 494, 3564, 3630.
kindest, *adj.*, most natural, most rightful, 374. *See* **vnkind.**
kirk-ȝerd, *sb.*, churchyard, cemetery, 2893.
kith, *v.*, *2 sg. imper.*, make known, 1474.
knaue, *sb.*, boy, 1072; servant, 692; used as *adj.*, **knaue child,** male child, 15.
knaw, *v.*, know, *1 sg. pres. ind.*, 110, 1718; *1 plu. pres. ind.*, 2515; **knew,** *pt. ind.*, 3249, 3556, etc.; **knawen,** *pp.*, 2161, 3924; recognize, 1386, 1402, etc.
knawlageing, *sb.*, means of identifying, 1408.
kun, *v.*, know, 139, 148, etc.; **can,** *1 sg. pres. ind.*, 74, 1915, etc.; *3 plu. pres. ind.*, 166, 3202; **kouth,** *pt. ind.*, 57, 1647, etc.; **kowth,** 36, 1115, etc.; be able, **kan,** *1 sg. pres. ind.*, 648; **can,** *2 sg. pres. ind.*, 646; *2 plu. pres. ind.*, 423; **cowth,** *pt. ind.*, 300, 2418, etc.; **kun thank,** thank, 60, 137.
kunand, *see* **cunand.**

laiked, *v.*, *pt. ind.*, sported, 3636.
lare, *sb.*, learning, 32, 43, 70, 110, 127, etc.; counsel, 2003.
large, *adj.*, liberal, 1327.
lath, *adj.*, loath, averse, 1123, 1392, 1542, 2052.
lathly, *adv.*, in loathsome manner, 1643.
latoun, *sb.*, latten, brass, 2174; **latown,** 2198; **laton,** 2201.
law, *adv.*, low, 1596, 2382; **lawer,** *comp.*, 230.
lawes, *sb.*, practices, ways of doing, 2537.
lay, *v.*, wager, 609.
leche, *sb.*, a physician, a leech, 1137, 1193, 1698, 1707.
leche, *v.*, heal, 1232.
lechecraft, *sb.*, knowledge of medicine, leechcraft, 1104.
leghe, *sb.*, lie, 3213; **ly,** 3235, 3858; **lyes,** *plu.*, 2506.
lele, *adj.*, faithful, leal, 4008.
lely, *adv.*, faithfully, loyally, 2228.
leman, *sb.*, paramour, 1517, 1520, 1539, 1637, 1714, 2969; sweetheart, 3482, 3528, 3532, 3536, 3566, 3571, 3601, 3610, 3614, 3668, 3672.
len, *v.*, grant, 2578.
lende, *v.*, remain, 848.
lenger, *adv.*, longer, 558, 848, 2629, 3090, 3093, etc.; **langer,** 2371.
Lentilioune, 80; **Lentiliown,** 1467; **Lentiliowne,** 1505; **Lentilion,** (heading) p. 51.
lere, *v.*, teach, 73, 111, 124, 734, etc.; **lered,** *pt. ind.*, 1469, 2537; *pp.*, 2394, 2518; learn, 75, 147, 332, 1106, 2578, 3970; *3 sg. pres. subj.*, 157; **leres,** *3 sg. pres. ind.*, 85; **lerid,** *pt. ind.*, 1108; **lered,** *pp.*, 362.
les, *adj.*, of less importance or lower rank (in phrase **les and mare**), 384,

905, 3974, 4037; *adj.* as *sb.*, the smaller, 4046.

lese, *sb.*, falsehood, 3523.

lese, *adj.*, false, 2595.

lesing, *sb.*, lying, 1672; **lesyng,** 4032; **leseing,** 4163.

let, *v.*, esteem, hold, *3 plu. pt. ind.*, 1526; behave, **lete,** *3 sg. pt. ind.*, 527.

let, *v.*, hinder, prevent, 662; stand in the way of, injure, impede, 172, 2289.

let, *sb.*, delay, 877, 1051, 1981, 2694, 3179, 3976.

leue, *v.*, believe, 3850.

leue, *v.*, forsake, leave, 940, 2128; **leuid,** *pt. ind.*, 720.

leuenyng, *sb.*, lightning, 2462, 2492, 2504.

leuer, *adj.*, *comp.*, liefer, rather, 1296, 1669, 2563, 4257; **leuere,** 1570, 3169; **leuyr,** 2970.

lewte, *sb.*, loyalty, 3599.

lichowre, *sb.*, a dissolute person, a paramour, 1617, 2488.

lig, *v.*, lie, recline, 1176, 1722, 1740, 1743, 1974, etc.; **lyg,** 1010; **ly,** 1019, 2835, 3053; **ligges,** *3 sg. pres. ind.*, 1788; **lay,** *pt. ind.*, 219, 233, 247, 811, 836, etc.; have position, **lay,** *pt. ind.*, 804 (*see* note), 3333; sleep, **liggen,** *pp.*, 1518.

lightly, *adv.*, easily, 1079.

liking, *sb.*, pleasure, comfort, 434; **likeing,** 1898; **likyng,** 2681; **lyking,** 1687, 3476; **lykyng,** 3359.

liking, *adj.*, *see* **lykand.**

list, *v.*, *3 sg. pres. ind.*, it pleases, 2999; *pt. ind.*, 1810; **lyst,** 2425.

lithe, *sb.*, property, 150.

loge, *sb.*, a lodge, a hut, 2855, 2895.

loke, *v.*, look at, examine, observe, 639, 1346, 1361; **luked,** *pt. ind.*, 401, 856; look to see, 1702, 2672; **lokes,** *2 plu. imper.*, 3985; **loked,** *pt. ind.*, 1140; "try (if something can be done)" [*N. E. D.*, *Look*, *3*, *b*], **luke,** 2228; take care of, protect, *3 sg. pres. subj.*, **luke,** 2243.

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